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THE YOGAŚĀSTRA OF HEMACANDRA

A TWELFTH CENTURY HANDBOOK ON ŚVETĀMBARA JAINISM

Translated by

Olle Quarnström

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For information write to Editor, Harvard Oriental Series,
Department of Sanskrit and Indian Studies,
2 Divinity Avenue, Cambridge MA 02138, USA
617-495 3295; email: witzel@fas.harvard.edu
http://www.people.fas.harvard.edu/~witzel/hos.htm

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Lund, October 2001

Olle Qvarnström

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INTRODUCTION

Hemacandra

When the author of the *Yogaśāstra* completed his scholastic summa of Śvetāmbara Jainism and presented it to king Kumārapāla, not only was his name inscribed in the royal chronicles of the Caulukya dynasty, he also became a famous and respected scholar for those future generations, Jainas and non-Jainas, who came to regard his exposition as the arguably most systematic and clear work of its kind. Born in a town located sixty miles southwest of Ahmedabad during the latter part of the 11th century, Hemacandra[1] grew up in a region where the spread and development of religious ideas were not impeded by Islam, even though the region was still marked by the political destabilization which had resulted from Mahmūd Ghaznī's invasions at the beginning of the century.[2] Under the reign of the Śaivite king Karṇa and his wife Mayaṇallādevī, Hemacandra and his fellow Jainas lived in relatively peaceful coexistence with various Śaiva denominations, all profiting from royal patronage in compliance with ancient Indian royal ideology.

At the age of eight Hemacandra left his parental home in Dhandhukā for Stambhatīrtha (modern Cambay) unaware that this journey would mark the starting-point of a career as an outstanding monk-scholar, which would earn him the honorific title *Kalikālasarvajña,* "The Omniscient of the Degenerate Age", among his co-religionists, as well as a place of honour in general Sanskrit literature. At Stambhatīrtha, the young Cāṅgadeva[3] was initiated into a mendicant order by his teacher Devacandra. Under the name of Somacandra he was now a Jaina monk of the Vajraśākha of the Koṭikagaccha, the famous Śvetāmbara order

[1] For the available sources on the life of Hemacandra, see Bühler 1936:ix-xi, 1-5; Cort 1998:108 n. 16.

[2] Cf. Kulke/Rothermund 1990:164-167. In a recent book by Davis (1997:92-99), it is argued that the accounts of Mahmud of Ghaznī's invasions are rhetorical and do not refer to on-the-ground conquest.

[3] There are various explanations for the name Cāṅgadeva or Caṅgadeva. Bühler (1936:63 n. 12) refers to Merutuṅga, who argues that, since Hemacandra's mother, Pāhini, belonged to the Cāmuṇḍāgotra, her son's name therefore begins with Cā°. As for the complete name, Bühler thinks that it is connected with the Deśī word *caṅgam,* Sindhī *caṅgu* and Marāthī, *cāṃgalā,* all meaning "good". Shastri (1964:13) argues that the name Cāṅgadeva was given to the child as a token of reverence to the family deities, Camunda and Gonasa, whose initials therefore were adopted.

known afterwards as the Tapāgaccha.[1] Judging from his future literary production, Somacandra, during the following years, received an education the basic elements of which he shared with most of his Indian and, for that matter, European colleagues. Like the convent schools of medieval Europe and the various North Indian Buddhist and Brāhmaṇical seats of learning, the basic elements of his Jaina education consisted of grammar, dialectics and rhetoric. In addition, and as a further supplement to the purely confessional training, various arts and sciences of Jaina as well as Buddhist and Brāhmaṇical provenance were studied.[2] Nonethless, the sole object of the education, mediated through a learned *lingua franca*,[3] was ideally not to produce a man of extensive reading, however eloquent and deliberate, but a wise man (*paṇḍita*), a "Sanskritist", whose insights were morally grounded, emanating from rational argumentation, personal experience and humble respect for the teacher and his teaching.

Once Somacandra had completed his basic education, which he obviously did with the highest aspirations since he even addressed Brāhmī, the patroness of learning, for her grace,[4] his teacher appointed him as his successor. At the age of 19 and under the clerical name of Hemacandra Sūri,[5] he was now authorized to provide his own exegesis of the Śvetāmbara canonical scriptures.[6] The greater part of his life was spent at Aṇahillapāṭaka, at that time the capital of Gujarat. Here he became the court scholar and court annalist of the Caulukya king,

[1] According to Hemacandra in his *Pariśiṣṭaparvan*, the Śvetāmbara *gacchas* derive their origins to one of four lineages (*kula*) of monastic succession. Each of these lineages were established by one of the four pupils of Vajra, the final person in the pupillary succession stemming from Jambū and the last to have gained omniscience and final liberation in this age. Vajra was initiated by Sudharman who together with Indrabhūti Gautama were the only chief disciples (*gaṇadhara*) out of 11 to survive Mahāvīra. The Śvetāmbara *gacchas* thereby derive their authority from their adherence to an unbroken tradition which originated with Mahāvīra and subsequently was transmitted by the *gaṇadharas* and the pupillary succession from Jambū to Vajra (Fynes 1998:xix-xxi, xxvi). Inscriptional evidence indicates that Hemacandra gave his name to a *gaccha: Hemacandrāmnāyagaccha* (Deo 1956:51, 65-66). On the different *gacchas* and their origins, see Granoff 1989:195 n. 1, 1991a:75 n. 1; Deo 1956:231ff., 372-375, 463ff.; Dundas 1993:251, 259 n. 70; Cort 1995a:15-17.

[2] Cf. the seven liberal arts (*septem artes liberales*): *trivium* and *quadrivium*. The *Prabhāvakacaritra* of Prabhācandra and Pradyumnasūri states that Hemacandra studied logic, dialectics, grammar and poetics (Bühler 1936:9). On Hemacandra's scholarly contributions to grammar, lexicography, poetics and metrics, see Scharfe 1977; Vogel 1979; Lienhard 1984; Sternbach 1974; Maji 1968.

[3] On Jaina attitudes towards the Sanskrit language, see Granoff 1991b; Deshpande 1993: 1-16; Dundas 1996b.

[4] Bühler 1936:10.

[5] On the title *sūri*, see Deo 1956:232.

[6] On scriptural commentary in medieval Śvetāmbara Jainism, see Dundas 1996a.

Siddharāja Jayasiṃha (1093-1142), under whose reign the Digambaras were defeated by the Śvetāmbaras[1] and in honor of whom he prepared his first major work, the *Siddha[rāja-]hema[candra]*, which still is in use among Śvetāmbara mendicants.[2] The king, who shared the same persuasion as Cāciga, Hemacandra's father, died without a son and was succeeded by his grand-nephew, Kumārapāla (1142-1173).[3] The accession was, however, not unproblematic. Jayasiṃha several times tried to kill the future king, and if we are to believe the Jaina biographers, it was due to the efforts of Hemacandra that he eventually ascended the throne, an event which in his *Triṣaṣṭiśalākāpuruṣacaritra* the Jaina teacher portrays Mahāvīra as having prophesied.[4]

The motive behind Kumārapāla's conversion and the extent to which he actually adopted the faith of the man who is claimed to have saved his life, and who was instrumental in his accession, is difficult to establish.[5] Apart from personal reasons, Kumārapāla may, like so many other of his royal colleagues, have seeked alliance with a religious group that favoured his own warrior-king caste (*kṣatriya*), the prerequisite of being a king, and thus contended the Brāhmaṇical claim of ascendancy.[6] He may also have had an economic motive behind his alliance with the Jainas, who due to their standing in industry, commerce and banking in Gujarat were capable of improving the finances of the State which supposedly had suffered from costly wars.[7] In any way, as a result of Kumārapāla's conversion, Hemacandra kept his royal appointment and the Jaina

[1] The drama *Mudritakumudacandraprakaraṇa* by Yaśaścandra describes how the Digambara teacher Kumudacandra was defeated by his Śvetāmbara colleague, Devasūri, in a disputation which is said to have occured in 1124 A.D. See Winternitz 1983:525 with n. 6.

[2] For this grammar of Sanskrit and Prākrit, along with its auto-commentaries, see Scharfe 1977:169; Jambūvijaya 1994.

[3] On Kumārapāla, see Cort 1988:96-102, 106-110, 237-241; Majumdar 1956:89-125; Granoff 1994 (containing a review of the numerous biographies of Kumārapāla in Sanskrit, Prākrit and various medieval vernaculars).

[4] See *Triṣaṣṭiśalākāpuruṣacaritra* (TC) VI.308-312. The various biographies included in Rājaśekhara's *Prabandhakoṣa,* narrate that Kumārapāla, prior to ascending the throne, for several years lived outside of Gujarat disguised as a Kāpālika in order to avoid the death threat from the departing king, Jayasiṃha Siddharāja. See Bühler 1936:26. On the Kāpālikas, see Lorenzen 1972.

[5] Many inscriptions describe Kumārapāla as a Śaiva and Hemacandra narrates in his *Dvyāśrayakāvya* how he renovated a Śaiva temple at Badrinath. Furthermore, TC VI.308-312 describes that Kumārapāla's conversion was preceded by a miracle staged by Hemacandra in the Śaiva temple of Somnatha on the southern coast of Gujarat. A similar story is narrated by the biographers of the Śvetāmbara monk, Siddhasena, who is claimed to have converted King Vikramāditya by using a similar device. See Granoff 1991a:82; Majumdar 1956:121; Cort 1998: 97; Dundas 1992:116.

[6] See Jaini 1994:xxxv.

[7] Cf. Majumdar 1956:122.

congregation received financial support as well as access to the court. This enabled Jaina ministers and financers to come even closer to the political power,[1] though not without opposition from the Brāhmaṇical establishment.[2] Irrespective of whether Kumārapāla was totally commited to Jainism or, as some of his activities suggest, he remained true to the faith of his predecessors in matters related to the State while viewing Hemacandra as his personal guru, all available accounts, Jaina and Brāhmaṇa,[3] certify that he took the minor vows of a Jaina layman and consequently sought to turn Gujarat into a model Jaina state. He erected temples and urged its citizens to abstain from meat, liquor, hunting and gambling,[4] and instead to give priority to literary and scientific pursuits.[5] Following Kumārapāla's conversion, and at his request, Hemacandra wrote the *Vītarāgastotra*,[6] *Triṣaṣṭiśalākāpuruṣacaritra*,[7] *Yogaśāstra* and *Svopajñavṛtti*.[1] Kumāra-

[1] On the Jaina participation in the political discourse of pre-Islamic medieval Western India and the formulation of a Jaina theory of politics, see Cort 1998. The first Śvetāmbara to become a king was, according to Hemacandra's *Kumārapālacarita,* the mendicant Śīlaguṇasūri, who under the name of Vanarāja reigned over Gujarat from 746 to 806 after which his successors returned to Śaivism (Jaini 1994:xxxvi-xxxviii). The Jainas claim, however, several notable kings and dynasties as their own. See Jaini 1982:46.

[2] Bühler 1936:38.

[3] Cort 1998:96.

[4] According to the drama, *Moharājaparājaya,* Kumārapāla was approached by representatives of four religious sects – Kaula, Kāpālika, Rahamāna and Ghaṭachaṭaka – in connection with his prohibition against animal slaughter. See Majumdar 1956:294.

[5] Two different stories explain the conversion, the *Prabhāvacaritra* of Prabhācandra and Pradyumnasūri and the *Prabandhacintāmaṇi* of Merutuṅga. See Cort 1998:97; Bühler 1936:28, 123-133. In praise of Kumārapāla's deeds, Hemacandra wrote the *Kumārapālacarita* or *Dvyāśrayakāvya* in Sanskrit and Prākrit, thereby also illustrating the rules laid down in his grammar, the *Siddha[rāja-]hema[candra]*.

[6] According to Bühler (1936:39, 94-95 n. 81), the *Vītarāgastotra* (VRS) may have been the first text on Jainism which Hemacandra introduced to Kumārapāla in an attempt to briefly teach him about Jainism before bestowing him with the comprehensive *Yogaśāstra* (YŚ) and subsequently with the extensive *Svopajñavṛtti* (SV). Apart from VRS, Hemacandra composed two other devotional hymns, the *Anyayogavyavacchedadvātriṃśikā* and the *Anyayogavyavacchedikā.* These were also combined into a single hymn in two parts, with 32 verses each, and consequently entitled the *Dvātriṃśaddvātriṃśikā.* Malliṣeṇa wrote his famous commentary, the *Syādvādamañjarī,* on the *Anyayogavyavacchedikā.*

[7] TC belongs to a class of works divided into four categories, sometimes styled the four Vedas of the Jainas, and constituting the Śvetāmbara secondary canon or *Anuyoga.* More specifically, TC is included in the "primary exposition" (*prathamānuyoga*) which contains biographies of the Jinas and of certain mythological figures. See Jaini 1979:78. TC is thus classified as a Mahāpurāṇa and as such the most important within the Śvetāmbara tradition. On Jaina purāṇas, see Cort 1993; Jaini 1984, 1991c, 1993a, 1997a, b, 1999. On the Jaina concept of history and Jaina historiography, see Cort 1995b.

pāla died heirless and was succeeded by his nephew, Ajayapāla, a Śaiva who during his short reign (1175-1178) presumably was responsible for severe persecution of the Jainas, including the execution of a Jaina minister as well as of Hemacandra's successor, Rāmacandra.[2] The situation improved later with two Jaina ministers serving under Ajayapāla's successor, but no royal patronage were ever received from the State. Instead, merchant princes, such as Vastupāla and Tejaḥpāla, came to the rescue and through their financial support temples such as Girnar and Abu were built.[3] In 1172, Hemacandra died by fasting to death and soon after, a new wave of Muslim invasions erupted. Under Muhammad of Ghorī, supremacy was established over most of northern India, including Aṇahillapāṭaka.[4] It was not until the fourteenth century, however, that Muslim rulers entered Gujarat, some of whom the Tapā and Kharatara Gacchas tried to influence.[5] From then on Jainism was not connected to the State authority and no prozelytizing took place. Furthermore, the sanskritization and spreading of Sanskrit culture in Śvetāmbara Jaina circles gradually diminished, as this to a great extent had been the work of Hemacandra.[6]

The Yogaśāstra

The *Yogaśāstra* and its voluminous auto-commentary, the *Svopajñavṛtti,* is the most comprehensive treatise on Śvetāmbara Jainism known to us. Its influence extended far beyond confessional and geographical borders, especially the four first chapters.[7] The 13th century Digambara author, Āśādhara, incorporated, for example, whole passages from these chapters of the *Yogaśāstra* into his *Sāgāra-dharmāmṛta,*[8] and the description of Jainism (Ārhatadarśana) in the standard

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[1] SV draws on both TC and VRS and was thus composed subsequent to these two texts. The former is extensively quoted in SV primarily to elucidate important moral concepts, the latter is occasionally referred to mostly in connection with the definition of God and the devotion of the Jina. For references to TC, see Jambūvijaya's critical edition (J) of YŚ/SV and the apparatus to the present translation; for VRS, see SV II.7 (J:I.172, l. 7=VRS 6.8), III.119 (J:II.566, ll. 2-3=VRS 19.3), III.123 (J:II.603, ll. 1-3=VRS 12.4-6), IV.67 (J:II.848, ll. 3-4=VRS 7.5), XII.26 (J:III.1193, ll. 5-6=VRS 14.2).

[2] Cort (1998:108 n. 13) questions this traditional view of Ajayapāla as an anti-Jaina.

[3] See Majumdar 1956:320.

[4] Kulke/Rothermund 1990:115, 164-167.

[5] See Cort 1998:105.

[6] Williams 1963:xii, xxv.

[7] The fact that the circle of readers of the first four chapters exceeded that of the following seven is evident from the number of manuscripts (see Cort 1995c; Winternitz 1983:545 n. 1; Bühler 1936:93 n. 80) and the nature of their doctrinal content.

[8] See Williams 1983:27, 289-296. According to Winternitz (1983:546), the subject matter of YŚ I-IV coincides with that of Amitagati's *Subhāṣitaratnasaṃdoha* (10 cent. A.D.). Hertel's assumption (ref. to by Winternitz 1983:546 n. 2), and Sternbach's (1974:58 n. 296), that

doxographical work, the *Sarvadarśanasaṃgraha* of Mādhava, is partly based on the same chapters of Hemacandra's magnum opus.[1] They also came to serve, and still do, as a handbook for the Mūrtipūjak community in Gujarat and among Śvetāmbara Jainas in East Africa, Great Britain and North America.[2]

Such an achievement would, however, not have been possible if it were not for the Jaina community and its persistent endeavour to preserve the cultural and religious heritage of Jainism in memory and writing.[3] Nevertheless, it still required a man of eminent erudition to be able to both systematically document the Jaina doctrine and to present it in an attractive and accessible way both to the Jaina congregation and to the non-Jaina religious communities – especially those of Śaiva provenance – without endangering or misrepresenting it. In using old and well proven methods of survival and growth, such as seeking government patronage and adapting to the prevailing religious environment by appropriating non-Jaina terminology, metaphorical language, compositional principles as well as making use of verbal ambiguity, points of common dogmas, and tenets professed by the opponents' authorities, Hemacandra was able to defend and propagate Śvetāmbara Jainism.[4] Hemacandra, like many of his predecessors, must also have been carried by the conviction that if he did not firmly establish what he reckoned as Jaina orthodoxy and orthopraxy, the unity of the dogma was endangered and thus liable to being overshadowed by Śaivism and Islam. Even if there was no immediate threat, either from within Śvetāmbara Jainism or from outside, Hemacandra's intention behind such a comprehensive project as the *Yogaśāstra* and the *Svopajñavṛtti,* must have been to propagate a coherent Jaina creed among the Jainas themselves as well as among ordinary people, intellectuals and State officials. He was thereby also able to check certain extreme tendencies within Jaina ritualism, such as worshipping and propitiating the already dead and granting the worship of *yakṣas* almost the same status as that of the Jinas themselves.[5] Inner disintegration was certainly not conducive to

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Amitagati exerted an influence on Hemacandra is, however, improbable. First of all, Hertel only had access to Windisch' edition and translation of the verse-text, not to the auto-commentary. Secondly, the main Jaina sources of Hemacandra's treatise are the Śvetāmbara canonical scriptures and the tradition stemming from the *Tattvārthasūtra,* not Digambara secondary sources. To the best of my knowledge, there are also no *verbatim* quotes from YŚ in Amitagati's work.

[1] See Qvarnström 1999.

[2] On Jaina migration, see Banks 1994a, 1994b.

[3] The commissioning and actual copying of manuscripts were regarded as a meritious act. On Jaina libraries (*bhandar*) and the illumination of manuscripts, see Johnson 1999; Guy 1994.

[4] See Qvarnström 1998, forth. b.

[5] See Granoff 1992; Jaini 1991b; Williams 1963:xxiv. Even though Hemacandra in YŚ II.41-47 strongly criticizes the Brāhmaṇical offerings to the manes (*śraddhā*), the *Prabandhacintāmaṇi* speaks about the lavish funeral that Hemacandra had conducted for his mother, who

Jainism becoming a State religion or receiving support and respect from the surrounding religious communities, a prerequiste for a secure if not flourishing future.

Before I commit myself to a paraphrase of the *Yogaśāstra* as it unfolds itself, I shall attempt to bring out its fundamental doctrines and basic structure in order to lend meaning and function to the specific ideas in their individual ramifications as well as to tie them together into a systematic whole.

Hemacandra's account of Jainism consists of a systematic presentation of a set of ideas and practices originally belonging to the Śvetāmbara canonical scriptures (*śruta*)[1] and tradition (*sampradāya*), but by Hemacandra moulded into a coherent whole with the help of the intellectual efforts of a long row of scholastic thinkers, including Umāsvāti and Haribhadra.[2] In addition, the author of the *Yogaśāstra* integrates innovations of his own[3] as well as non-Jaina elements of pan-Indian and Śaiva provenance, attesting to a strong Tantric influence on medieval Jainism.[4] Some of these elements came to be perpetually included within Śvetāmbara orthopraxy and orthodoxy due to the normative status that came to be acquired by the *Yogaśāstra*.

Like many of his predecessors, Hemacandra uses the tripartite structure of the three jewels (*ratnatraya*) – correct belief (*darśana*), knowledge (*jñāna*) and conduct (*cāritra*) – as an organizing principle in the *Yogaśāstra*. Although the terminology is borrowed from early Buddhism, this threefold structure seems to be unique to Jainism and occurs already in the canonical *Sūtrakṛtāṅgasūtra* and *Uttarādhyayanasūtra*. It was, however, first systematically utilized by the author of

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had become a nun. Furthermore, the *Kumārapālapratibodha* of Jinamaṇḍanagaṇi narrates how Kumārapāla also worshipped the dead. See Granoff 1992:187-188, 193 with n. 35. On various reform movements, see Cort 1995a; Dundas 1987-1988, 1993.

1 Dundas (1987-1988:193 with n. 47) points out with reference to Kapadia 1941 that there seem to have been a variety of rival textual groupings as well as a tradition of lost scriptures during this time. On the distinction between canon and exegetical works, see Bruhn 1981:11-12; on scripture and canon, see Dundas 1992:53-73; Folkert 1989, 1993:35-83, 85-94; Cort 1994; Charpentier 1922:9-32.

2 On the question of Hemacandra's originality, see Tubb 1998:53-55, 62-63.

3 Hemacandra's inventive ability is displayed in YŚ III.121-47. Based upon the *Dharmabindu,* he introduced a "daily routine" (*dinacaryā*) designed for the exceptional layman (*mahāśrāvaka*), but including the six obligatory duties of a mendicant (*āvaśyaka*). Furthermore, the list of 35 *śrāvakaguṇas,* which were to serve as the preconditions of receiving the twelve vows of a layman, as well as the systematization of the seven fields (*kṣetra*) of charity (*dāna*), were also Hemacandra's creations. See Cort 1991:391-396.

4 YŚ displays an influence from "Kashmirian" Śaivism (YŚ VII-X.6) and medieval Siddha traditions (YŚ XII.22-26 n). See Qvarnström 1998, forth. b. On Jaina medieval Tantrism, see Qvarnström 2000; Dundas 1998, 2000; Cort 1997, 2000.

the post-canonical *Tattvārthasūtra* in his attempt to epitomize the canonical teachings.[1]

Underlying this tripartite structure is the doctrine of a twofold *dharma* or teaching (*dvidharma*)[2] which at its center has the idea of a perfect human being – a *homo divinus* or "real God" – whose belief, knowledge and conduct serve as the prime authority and role model. The Jaina perfected human being offers a norm or teaching (*dharma*) which has neither been created by himself, nor by another human being or by a God, but is eternally present within every being as his or her own Self (*jīva*) and is thus available to all. The teaching has two main aspects, moral (*karma*) and cognitive (*jñāna*). The moral aspect is concerned with activity (*pravṛtti*) in the form of proper conduct, the cognitive aspect with non-activity (*nivṛtti*) in the form of a correct understanding of reality: intellectual and experiential. The former aspect is thus devoted to improving activity, the latter to diminishing and finally suppressing activity. The former includes instructions about how mental, verbal and physical activity should be performed, the latter how these activities should be concluded. The fundamental components of Jainism as depicted by Hemacandra under the labels of the three jewels (*ratnatraya*) or the two aspects of *dharma* consist, accordingly, of *karmayoga* and *jñānayoga* accompanied by *bhaktiyoga*[3] in the form of a general acceptance or confidence in the latter two and its discoverer or communicator: the Jina or the Tīrthaṅkara. These aspects were supplementary to each other and applied to both mendicants and lay persons, differing in emphasis, mode of expression and purpose. Cultivation of mainly the moral aspect, as in the life of the lay person, leads at best to temporal happiness (*sukha*) and rebirth in heaven (*svarga*), whereas refinement of the cognitive aspect in the form of advanced intellectual and meditative practices, as in the case of the mendicant, results in eternal bliss, supernatural powers (*siddhi*) and liberation from cyclic existence (*mokṣa*). Except for certain qualities which are restricted to those few chosen who are to become a Tīrthaṅkara or Jina,[4] such as the ability to teach, every human is therefore capable of reaching the same level of perfection as the Jina and thus verify through his or her own reason and experience what has been taught – orally or in written form – by the Jina and his innumerable predecessors and successors.

[1] See *Tattvārthasūtra* (TAS) I.1-4. On this text, its date and authorship, see Williams 1963: 1-4, 18; Ohira 1982; Bronkhorst 1985.

[2] Hemacandra refers in SV I.40 (J:I.270, ll. 1-2) to the twofold *dharma* resulting in happiness (*abhyudaya*) and liberation (*niḥśreyasa*). This notion is also found in Haribhadra's *Śāstravārtāsamuccaya* (I.20, 23) and is possibly based on the *Vaiśeṣikasūtra* I.1.2: *abhyudaya-niḥśreyasasiddheḥ sa dharmaḥ*. See Qvarnström 1999:170-171, 180.

[3] On Jaina *bhakti*, see Sogani 1966; Malvania 1986; Shāntā 1985:72-75; Cort forth.

[4] For the special *karma* generating the birth as a Tīrthāṅkara or Jina, see YŚ XI.48 n.; Wiley 2000a:ch. 3.

Apart from the three jewels (*ratnatraya*) and the doctrine of a double *dharma* (*dvidharma*), Hemacandra applies yet another organizing principle in the *Yogaśāstra:* the eight limbs of *yoga* (*aṣṭāṅgayoga*).[1] This well-known device, classically formulated by Patañjali in his *Yogasūtra,* forms, as it were, a window dressing on top of the three jewels and its foundation, the double *dharma.* Viewed as a rhetorical stratagem, as in the case of the *Yogadṛṣṭisamuccaya* by the other great exalter (*prabhāvaka*) of Śvetāmbara Jainism, Haribhadra,[2] it serves the purpose of adapting Jainism to the prevailing religious environment as well as to the larger pan-Indian intellectual debate. Thereby it was instrumental in converting non-Jainas, including the Śaivites of Gujarat, to Jainism.[3]

The fundamental principle of a double *dharma*, and from this derived doctrines of three jewels and an eightfold path, shows structural and doctrinal similarities with various Brāhmaṇical traditions and their doctrines of a twofold *dharma* related to the two parts (*kāṇḍa*) of the Vedic corpus, the *karmakāṇḍa* and the *jñānakāṇḍa.*[4] Irrespective of its historical origins, this idea was conceptually captured and defined in opposition to the Vedic tradition and its insistence on an authorless scriptural authority, and was used by Hemacandra in his critique of Vedic ritualism and Brāhmaṇical theism. Whether these similarities stem from a *śramaṇa* influence on the Vedic tradition or are the result of parallel developments,[5] *karma* was understood by the Jaina, Buddhist and Brāhmaṇical traditions as predominantly moral[6] and required *jñāna* for its proper implementation. Ritual

[1] See Qvarnström 1998.

[2] See Chapple 1998.

[3] The classical paths for lay persons and mendicants, the 11 *pratimās* and the 14 *guṇasthānas,* do not have any bearing on the composition of YŚ.

[4] Cf. e.g. Śaṅkara's introduction to the *Bhagavadgītā* (BhG)*: sa bhagavān sṛṣṭvedaṃ jagat tasya ca sthitiṃ cikīrṣuḥ marīcyādīn agre sṛṣṭvā prajāpatīn pravṛttilakṣaṇaṃ dharmaṃ grāhayām āsa vedoktam | tato 'nyāṃś ca sanakasanandanādīn utpādya nivṛttilakṣaṇaṃ dharmaṃ jñānavairāgyalakṣaṇaṃ grāhayām āsa | dvividho hi vedokto dharmaḥ pravṛttilakṣaṇo nivṛttilakṣaṇaś ca jagataḥ sthitikāraṇam |* "That Lord, having created this world and desiring its continued existence, first created the progenitors, headed by Marīci, and made them accept the *dharma* characterized by activity, as taught in the Veda. He then brought forth others, headed by Sanaka and Sanandana, and made them accept the *dharma* characterized by cessation, [that is], characterized by wisdom and dispassion. For twofold is the *dharma* taught in the Veda: characterized by activity and characterized by cessation, [and it is] the cause of the continued existence of the world." (tr. by Martin Gansten).

[5] See e.g. Bronkhorst 1993b; Jaini 1970.

[6] The fundamental principles of Jaina ethics are pan-Indian (cf. e.g. *Manusmṛti* (MS) X.63; Kauṭilya's *Arthaśāstra* I.3.13, XIX; Baudhāyana's *Dharmasūtra* II.10.18.2-3; *Yogasūtra* (YSū) II.30; *Dīghanikāya* I.63). The five Jaina mendicant rules (*mahāvrata*) are attested already in the canonical *Ācārāṅgasūtra* and had developed out of the far older sect of the Nigaṇṭhas described in the earliest strata of the Pāli canon. They were later systematized in TAS (VII.5-6). The earliest description of ideal lay practice (*śrāvakācāra*) is in the 7th Aṅga of the Śvetāmbara

activity was, however, not completely abandoned, only the violent and thereby immoral ritual practices were condemned as well as those which instead of being oriented towards mundane benefits promised liberation.

The first three chapters of the *Yogaśāstra* constitute, according to Hemacandra, a summary (*saṃkṣepa*) of the three jewels (*ratnatraya*), also designated *yoga* and thus elucidating the second title given to the work: *Yogopaniṣad*.[1] It begins with a set of benedictory verses (*maṅgala*) addressed to the last Jina or Tīrthaṅkara, Mahāvīra, who as an embodiment and communicator of the eternal Jaina teaching forms the object of right belief (*samyagdarśana*). Then follows a brief definition of each of the three jewels. The rest of the three initial chapters, though attempting to cover all three jewels or both main aspect of Jainism, are in substance devoted to a description of the jewel of correct conduct (*samyakcāritra*), especially the corpus of rules regulating the daily life of the lay disciple.[2] The proper conduct of the mendicant (*yatyācāra*) is summarized in the form of five great vows (*mahāvrata*) – non-harm (*ahiṃsā*), truthfulness (*satya*), honesty (*asteya*), continence (*brahmacarya*) and propertylessness (*aparigraha*) – of which the first is the paramount and all-inclusive ethical principle. These vows should be cultivated in thought, word and action, and fostered, either through five exercises (*bhāvanā*) or through five kinds of care (*samiti*) and three kinds of control (*gupti*). The proper conduct of the lay disciple (*śrāvakācāra*) is modelled on that of the mendicant, but differ as to the degree to which the vows are to be implemented, and the extent to which other rules are to be followed. The lay

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canon, the *Upāsakadaśā*, and the earliest Śvetāmbara text devoted exclusively to the description of lay practice is the 5th century A.D. *Śrāvakaprajñapti* of Umāsvāti. See Cort 1991:391; Williams 1963:1-4.

[1] In equating the term *ratnatraya* with *yoga*, Hemacandra adopts a linguistic usage which was introduced into the Śvetāmbara Jaina tradition by Haribhadra in his *Yogaviṃśikā*. Hemacandra thus employs the term *yoga* both as a generic term for all kinds of activity – mental, verbal and physical – and more specifically as synonymous with the three main constituents of the path of liberation. On the concept of *yoga* and *ayoga*(*tā*) in Śvetāmbara Jainism, see Qvarnström forth. b (with references).

[2] As noticed by Jaini (1979:160 with n. 5; 1994:xxxviii with n. 9), we only possess one Theravāda text on lay conduct, the *Upāsakajanālaṅkāra* (12th cent. A.D.), and one Mahāyāna text, i.e. a small portion of Śāntideva's *Śikṣāsamuccaya* (9th cent. A.D.). Medieval Śvetāmbara Jainism produced a large number of which more than 40 are listed and discussed by Williams 1963. In this connection the first four chapters of YŚ formed the standard for future Śvetāmbara Jaina texts on lay conduct (*śrāvakācāra*). This also explains why YŚ was categorised under the third part of the *Anuyoga* designated as *caraṇānuyoga* or "exposition on discipline" and oriented towards inner and outer *tapas*. See Jaini 1979:80. Apart from the Śvetāmbara Jaina canon and tradition some aspects of lay activity was influenced by local customs (*deśācāra*) and formed common law. See YŚ I.48. Cf. Somadeva's distinction in his *Upāsakādhyayana* 477 (quoted by Jaini 1992:188; Lath 1992:27-29) between *laukika-* and *pāralaukikadharma*.

vows are therefore viewed as lesser or minor and thus designated *aṇuvratas*. A distinction is further made between the moral of the householder (*gṛhastha*) or lay person (*śrāvaka*) and that of the exceptional layman (*mahāśrāvaka*), such as king Kumārapāla. The lay disciple, whether exceptional or not, should reinforce the five vows by means of the three virtues (*guṇa*) and the four educational vows (*śikṣāvrata*), including instructions on food, meditation and fasting, avoiding the different infractions (*aticāra*), particularly those related to prohibited occupations. The exceptional disciple should furthermore follow a daily routine (*dinacaryā*) and at the end of his life ideally observe the ritual of dying through fasting (*saṃlekhanā*). A life dominated by this "jewel of correct conduct" (*samyakcāritra*) or the moral aspect of the double *dharma* (*dvidharma*), which by Hemacandra is equated with the first two limbs (*aṅga*) of the eightfold path,[1] leads to temporal happiness (*sukha*), rebirth in heaven (*svarga*) and for the *mahāśrāvaka* to liberation within eight lifetimes.[2]

The other main aspect of the Jaina teaching, the jewel of correct knowledge (*samyagjñāna*) or the cognitive aspect of the double *dharma*, is the prime concern of the fourth chapter of the *Yogaśāstra*. Contrary to the description of the three jewels (*ratnatraya*) offered in chapters one to three, the fourth chapter views *dharma,* in the form of the three jewels, not as distinct from the human being who enjoys this teaching (*dharmin*) and who pursues its moral and knowledge, but instead as identical with the human being and her Self (*jīva*): the agent (*kartṛ*) and enjoyer (*bhoktṛ*). In order for faith, knowledge and conduct to be "correct" (*samyak*), and thus ultimately conducive to the eradication of *karma* and suffering, their common source, the Self, has to be known. Hemacandra, therefore, prescribes how to acquire knowledge of the Self (*ātman*). For this the passions (*kaṣāya*) have to be controlled and this is only possible if one controls the senses (*indriya*), for which mental purity (*manaḥśuddhi*) is required. The latter is obtained once attachment (*rāga*) and aversion (*dveṣa*) is eliminated through equanimity (*samatva*). Equanimity results from non-attachment (*nirmamatva*), which in turn results from contemplation (*bhāvanā*). Equanimity and meditation are mutually interdependent, and to even attempt to practice meditation without equanimity is, according to Hemacandra, nothing but mockery. After this description, Hemacandra urges the adept to cultivate benevolence (*maitrī*), appreciation (*pramoda*), compassion (*kāruṇya*), and tolerance (*mādhyasthya*), as a direct means of assisting with respect to the practice of meditation (*dhyāna*). Meditation is twofold, virtuous (*dharmya*) and pure (*śukla*), and requires for its performance yogic postures (*āsana*) depicted at the end of the fourth chapter.

[1] See YŚ/SV IV.34.

[2] On the specific ideals of laywomen and nuns, see Shāntā 1985.

The following seven chapters may be viewed as an exegesis of the fourth chapter, particularly of meditation and its prerequisites, thus also covering the remaining limbs of the eightfold path. The fifth chapter describes various forms of breath control (*prāṇāyāma*), classic and Tantric. Breath control in itself leads to physical health (*kāyārogya*) and ability to determine the time of death (*kālajñāna*), but it may also be included as a complementary soteriological tool conforming to the recommendations of Patañjali and others. The major part of the fifth chapter is devoted to various pan-Indian and Śaiva, yogic and divinatory exercises, amalagated with Jaina doctrine and practice. These are categorized under *prāṇāyāma* since they partly involve knowledge of the breath and its movement in the three arteries (*nāḍī*) and four operational fields (*maṇḍala*). Hemacandra also records divination based on the knowledge of medicine (*āyurveda*), astrology (*jyotiṣa*), oneiromancy (*svapnaśāstra*), oracle voices (*upaśruti*), animal portents (*śakuna*), interrogations (*praśna*), mental installment of spells on the body (*aṅganyāsa*), mystical diagrams (*yantra*), etc. Most of these activities are related to the settlement of a person's longevity, but they also concern warfare, harvest and offspring, topics supposedly of concern to king Kumārapāla as a private citizen and as the head of State. The chapter concludes with a depiction of how to enter into another's body (*parakāyapraveśa*).

The sixth chapter contains a critique of the practice of breathcontrol, which cultivated exclusively forms an impediment to the attainment of liberation, and a brief description of the practice of *pratyāhāra,* the withdrawal of the senses from their objects, and *dhāraṇā* or concentration. Analogous to *prāṇāyāma,* both of these are defined in accordance with the classical Yoga tradition and advocated as parts of the liberating path. Chapter seven opens with a depiction of the qualifications of a meditator (*dhyātṛ*) followed by a portrayal of the first of four kinds of meditation categorized as virtuous meditation (*dharmadhyāna*). The other three varieties are outlined in chapter eight, nine and ten, respectively, and have as their objects holy syllables (*pada*), the external characteristics (*rūpa*) and the intrinsic nature (*rūpātīta*) of the Jina, in addition to imagined objects (*piṇḍa*) distinctive of the first variety presented in chapter seven. These four chapters thus express classical Jaina teachings in a hitherto unknown terminology and compositional structure, probably stemming from "Kashmirian" Śaivism, as well as introduce new forms of meditation of Tantric provenance. The tenth chapter is also devoted to a description of the strictly, canonical form of virtuous meditation (*dharmadhyāna*) and its four types. The succeeding eleventh chapter outlines the fourfold pure meditation (*śukladhyāna*), its physical and psycho-physical preconditions, as well as the requirement of a Jina being present and knowledge of the Pūrva-scriptures acquired in order to perform this direct means to final liberation (*nirvāṇa*). In the twelfth and last chapter, Hemacandra presents his own religious experience (*svasaṃvedana*) couched in a nomenclature unknown to the rest of the work. Hemacandra's highly formalized personal

narrative gravitates around the practice of meditation as defined by the *Uttarādhyayanasūtra* and the *Tattvārthasūtra* in terms of the cessation [of the activity] of the mind (*cittanirodha*).[1] It thus conforms with the earliest known definition of *yoga* found in the *Kaṭhopaniṣad* and systematized in the classical Yoga tradition. The terminology, however, bears witness of the Nāth Siddha tradition, with which the Śvetāmbara Jainas of Gujarat also shared various cult centers.[2] Under the supervision of a teacher (*guru*), and through the cultivation of indifference (*audāsīnya*) and practice (*abhyāsa*), the mind reaches the state of no-mind (*amanaskatva*) and comes to rest as the Self (*jīva*) is realized and Reality (*tattva*) uncovered. In the last verses of the twelfth chapter, forming the closing paragraphs of his handbook on Jainism (*yogaśāstra*) or *Yoga Upaniṣad,* Hemacandra sums up all the wisdom that he has acquired from the scriptures, his teacher and own personal experience, by addressing the very Self (*jīva*) urging it not to seek happiness and success from outside, but instead to please itself realizing its inner glory and universal sovereignty.

Editions

In 1874, Ernst Windisch published a critical edition and an annotated German translation of the first four chapters of Hemacandra's *Yogaśāstra.* This *editio princeps* was unfortunately based on a single manuscript including only the *Yogaśāstra* and not the auto-commentary, the *Svopajñavṛtti.* The translation is therefore many times wide of the mark. Windisch' work remained incomplete, as did that of his successor, Belloni-Fillipi, who in 1908 attempted to undertake a translation of both the *Yogaśāstra,* and the auto-commentary for the *Jainadharmaprasārakasabhā.* However, this work was abandoned after the completion of the first chapter when it came to his notice that Muni Mahārāja Dharmavijaya was preparing a critical edition of the *Yogaśāstra* and the *Svopajñavṛtti* for the *Bibliotheca Indica.* This edition appeared serially starting in 1907, but the enterprise was terminated after 1921 with more than half the editorial work still to be finished. Six fascicles were published. In 1926, a complete edition of the *Yogaśāstravṛtti* (*Yogaśāstra* + [*Svopajña*]*vṛtti*) was published by Vijayabhakti for the *Jainadharmaprasārakasabhā.* Unfortunately, this edition is no longer available. Since then Muni Jambūvijaya has published a complete edition of the *Yogaśāstra* and the *Svopajñavṛtti.* Muni Jambūvijaya's critical edition is based on two old palmleaf manuscripts in the possession of the Śāntināth bhandar in Cambay, Gujarat. The first was copied in *vikrasaṃvat* (vs) 1251 (= 1195 A.D.) and the second probably in

[1] See YŚ IV.115 n., XII.

[2] See Qvarnström forth. b.

vs. 1303 (=1247 A.D.).[1] Each of the three volumes of Jambūvijaya's edition comprises an introduction in Gujarati followed by a short version of the same in Sanskrit. The volumes contain chapters I-II, III-IV and V-XII, respectively, and were published in 1977, 1981 and 1986.[2]

The following translation is based on Jambūvijaya's critical edition.[3] The text consists of 1009 verses divided into 12 chapters (*prakāśa*). The metre is predominantly *śloka* with the main exception of the last two chapters which partially are written in *āryā*. The *Svopajñavṛtti* is written in a mixed style of verse and prose (*miśrakavyākhyāna*) and comprises in the edition of Jambūvijaya approximately 1000 pages of which more than three-fifths serve as an exegesis of the first four chapters and their 462 verses. The *Yogaśāstra* was transmitted separately as well as together with the *Svopajñavṛtti*. It was also handed down in two parts, with and without the collateral *Svopajñavṛtti*, including chapters I-IV and V-XII, respectively.

[1] See de Jong 1979:216-217. It has recently come to my notice that Jambūvijaya is undertaking a re-edition of the first two chapters of YŚ.

[2] The only complete translation of YŚ into a Western language was published by A. S. Gopani in 1989 but has more the character of a paraphrase intended for the Jaina layman than that of a scholarly translation. For translations into Gujarati and Hindi, see Bibliography (selective).

[3] Orthographical peculiarities and misprints have been tacitly normalized. Variants are annotated in the *apparatus*. Brackets containing words and sentences carried down from a preceding verse as well as passages from the auto-commentary have been inserted into the English translation. References throughout the text are not exhaustive but illustrative. For manuscripts of YŚ, see Poleman 1938:272, 274 (Indic mss., Nos. 944, 972, 2118-2122, preserved in the Houghton Library of Harvard University); Schubring 1944:Teil 3, Reihe 1, Band 1, Nos. 248-253; Velankar 1944:323-324; Keith 1935:1317; Barnett 1928:376.

SYNOPSIS

TEXT AND TRANSLATION

Homage to Mahāvīra

1. *namo durvārarāgādivairivāranivāriṇe |*
arhate yoginīthāya mahāvīrāya tāyine | |

I bow down to Mahāvīra, the protector [of all living beings] (*tāyin*),[1] the [omniscient] lord of ascetics, the enlightened who has eliminated the multitude of [inner] enemies which [otherwise] are difficult to eradicate, such as attachment.[2]

2. *pannage ca surendre ca kauśike pādasaṃspṛśi |*
nirviśeṣamanaskāya śrīvīrasvāmine namaḥ | |

I bow down to Lord Śrī [Mahā]vīra, [who remained] mentally indifferent towards [the malevolent] snake [Caṇḍa]Kauśika and [the devoted] king of gods, [Indra], when they touched his feet.[3]

3. *kṛtāparādhe 'pi jane kṛpāmantharatārayoḥ |*
īṣadbāṣpārdrayor bhadraṃ śrīvīrajinanetrayoḥ | |

Blessed are the eyes of the [spiritual] victor, Śrī [Mahā]vīra, slightly wet with tears [and] with pupils dejected out of compassion even for people who have done offense [to him, like the hostile god, Saṅgamaka].[4]

4. *śrutāmbhodher adhigamya sampradāyāc ca sadguroḥ |*
svasaṃvedanataś cāpi yogaśāstraṃ viracyate | |

[By the excessive pleadings from his majesty, King Kumārapāla of the Caulukya dynasty, this Yoga-Upaniṣad or] Handbook on Yoga (*Yogaśāstra*) is composed [by me Hemacandra] having acquired [knowledge] from the ocean of scriptures, the tradition of a good teacher and from personal experience.[5]

[1] The word *tāyin* is widely used in Jaina and Buddhist literature. Here it is given as an epithet of Mahāvīra in the sense of *trāyin* or "protector". See Bhattacharya 1943:212 n. 2

[2] My translation of the first three chapters of YŚ/SV would scarcely have been possible without the painstaking work of P. S. Jaini (1979) and especially Paul Williams, whose *Jaina Yoga* (1963) has been almost the *conditio sine qua non* for the translation of technical terms, etc.

[3] For the story of Caṇḍakauśika and Indra, see SV I.2 (J:I.3-16), based on Hemacandra's TC VI.54-58.

[4] The narrative of Saṅgamaka found in SV I.3 (J:I.17-31) is drawn from TC VI.92-105.

[5] SV I.4 (J:I.31, ll. 10-11) quotes YŚ XII.55.

Yoga or the Three Jewels

5. *yogaḥ sarvavipadvallīvitāne paraśuḥ śitaḥ |*
amūlamantratantraṃ ca kārmaṇaṃ nirvṛtiśriyaḥ ||

Yoga is [like] a sharp-edged axe for the tangle of creepers of all calamities. It is a supernatural means for [attaining] the happiness of liberation without [the use of] medical herbs (*mūla*),[1] spells or Tantric [teachings].[2]

6. *bhūyāṃso 'pi hi pāpmānaḥ pralayaṃ yānti yogataḥ |*
caṇḍavātād ghanaghanā ghanāghanaghaṭā iva ||

Just as a multitude of dark and dense clouds [vanish] due to a forceful wind, [the results of] even the most evil deeds obviously (*hi*) dissolve by [the power of] *yoga.*

7. *kṣiṇoti yogaḥ pāpāni cirakālārjitāny api |*
pracitāni yathaidhāṃsi kṣaṇād evāśuśukṣaṇiḥ ||

Just as a quick [burning] fire [reduces] a pile of firewood [into ashes] within a moment, [the practice of] *yoga* destroys [instantaneously the results of] evil deeds although accumulated over long time.

8. *kaphaviprunmalāmarśasarvauṣadhimaharddhayaḥ |*
sambhinnaśrotolabdhiś ca yaugaṃ tāṇḍavaḍambaram ||

Moreover, the splendour of this "Yogic dance"[3] [transforms] the [seven] magic powers – phlegm, excrement, secretion, "touch" and "every [part of the body]" – into remedies[4] and [develops also] miraculous powers [such as] the acquisition of an undivided sense-organ (*sambhinnaśrotolabdhi*).[5]

[1] Cf. YSū IV.1: *janmauṣadhimantratapaḥsamādhijāḥ siddayaḥ* |. According to Jhavery (1944:271), *mūla* refers to a mixture of drugs, roots or herbs, meant for a charm.

[2] In accordance with classical Yoga philosophy, Hemacandra (SV I.5; J:I.32) states that Yoga – here equivalent to the "three jewels" (YŚ I.15-18) – is the cause of liberation (*mokṣa*) as well as of miraculous powers (*siddhi/aiśvarya/labdhi*). The former is described in terms of the eradication of suffering, divided into three kinds according to the *Sāṃkhyakārikā* 1: suffering proceeding from oneself (*ādhyātmika*), from other living creatures (*ādhibhautika*) and from supernatural influence (*ādhidaivika*).

[3] The term *tāṇḍava* refers usually in Hindu classical mythology and poetry to the dance of death appropriate to Śiva in his destructive aspect, but it is also used in connection with *yoga* stressing their intimate connection. See Doniger O'Flaherty 1980:130-133, 136. Cf. TC VI.290 with n. 224; Mādhava's *Sarvadarśanasaṃgraha* 137.

[4] According to TC III.194 (with n. 257), there are seven magic powers: *kapha, vipruṣ, jalla, mala, viṣṭā, āmṛśa,* and *sarva.* Cf. TC I.75-80.

[5] The notion of magical powers is a pan-Indian phenomenon only absent in the Sarvastivāda and Mīmāṃsaka schools. Classical Yoga philosophy understands *siddhi* in a restricted sense as eight different powers (see Vyāsa's *Yogasūtrabhāṣya,* YSūbh, III.44-45) – the ability to

9. *cāraṇāśīviṣāvadhimanaḥparyāyasampadaḥ |*
yogakalpadrumasyaitā vikāsikusumaśriyaḥ ||

The fortune of the blossoming flowers of the [fabulous] wishing tree of *yoga* consists of [supernatural attainments (*labdhi*), such as] walking in the air (*cāraṇa*), the ability of curse and favour (*āśīviṣa*), extra-ordinary perception (*avadhi*), and mind-reading (*manaḥparyāya*).[1]

10. *aho yogasya māhātmyaṃ prājyaṃ sāmrājyam udvahan |*
avāpa kevalajñānaṃ bharato bharatādhipaḥ ||

Praise the greatness of *yoga*![2] Bharata, [for example], the descendant of universal sovereignty [and] the ruler [of the six continents] of Bharata[-kṣetra], obtained omniscience [due to the practice of it].[3]

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decrease in size (*aṇutva*), increase in size (*mahatva*), etc. – resulting from the control of the elements (*vaśīkaraṇa*), which in turn results from restraint (*saṃyama*). In addition to these and other magical powers, Hemacandra discusses a *siddhi* which is mentioned in the canonical *Aupapātikasūtra* (Schubring 1978: 316 n. 4) and defined by Hemacandra in the following way (SV I.8; J:I.43, ll. 5-6): *sambhinnaśrotolabdhi sarvendriyāṇāṃ viṣayān gṛhṇāty ekam apīndriyam | yatprabhāvena sambhinnaśrotolabdhis tu sā matā ||* "That by the power of which even a single sense-organ receives the objects of all the senses is called *sambhinnaśrotolabdhi*". A similar *siddhi* is described by Siddhasena in his *Dvātriṃśikā* IX.8 and attributed to the Vedānta tradition (for a translation of the *Vedavādadvātriṃśikā*, see Qvarnström forth. c). Apart from SV I.8-9, the most extensive list of magical powers is found in Nemicandra's *Pravacanasāroddhāra* 1492-1508. Some of these were, according to the Jaina tradition, obtained by Sanatkumāra, the fourth Jaina *cakravartin* or universal monarch, whose life story is related in SV I.8 (J:I.34-40) based on TC III.167-195. See also TC I.75-80.

[1] Hemacandra mentions a variety of *cāraṇas* in SV I.9 (J:I.44) and TC I.79 (with n. 114). Cf. *Aupapātikasūtra* 15; *Bhagavatīsūtra* 693-694; YSū III.42. Hemacandra (J:I.45, l. 12) defines *āśīviṣa* as the ability to curse (*nigraha*) and favour (*anugraha*), and *avadhijñāna* as "that knowledge which knows material objects up to a fixed limit (*avadhi*) without the help of the senses or the mind". Cf. TAS I.21-22. *Avadhi* and *manaḥparyāya* were part of what Umāsvāti in his TAS I.9 considered to be the five varieties of knowledge (*jñāna*): empirical (*mati*), articulate (*śruta*), clairvoyant (*avadhi*), mind-reading (*manaḥparyāya*) and omniscient (*kevala*). This, however, posed some problems. On the one hand, TAS was acknowledged by both the Śvetāmbaras and Digambaras as a systematization of Mahāvīra's teachings, and, accordingly, had to be accounted for within the framework of Jaina epistemology. On the other hand, miraculous powers were not accepted phenomena in that school of logic which constituted the very doctrinal bases of Jaina logic and epistemology, the Nyāya. Some compromises were therefore reached in order to adopt Nyāya-Vaiśeṣika doctrines into Jainism. See Jacobi 1906:294.

[2] Cf. Haribhadra's *Yogabindu* 36. On *yogamāhātmya* as a set expression, see Halbfass 1989: 226.

[3] According to the beliefs of the Jainas, India has earned its name, Bharata, after the first Jaina monarch (*cakravartin*) of our age, Bharata. When Bharata's father, Ṛṣabha, who was the First Lord (*ādinātha*), renounced the world to become the first Jaina mendicant, both his sons, the older Bharata and the younger Bāhubali, claimed to be king. On their challenge, see TC

11. pūrvam aprāptadharmāpi paramānandananditā |
yogaprabhāvataḥ prāpa marudevā paraṃ padam ||

Rejoicing in supreme bliss [at the sight of her enlightened son Ṛṣabha], Marudevā [instantaneously] attained the highest state (i.e. liberation) by means of *yoga,* although [she in her] previous [lives] had not [even] been able to obtain the religious teachings (*dharma*).[1]

12. brahmastrībhrūṇagoghātapātakān narakātitheḥ |
dṛḍhaprahāriprabhṛter yogo hastāvalambanam ||

Yoga is an extended hand for such [a person] as Dṛḍhaprahāri,[2] who is the guest of hell, having [committed] the sins of killing a brahmin, a woman, an embryo or a cow.[3]

13. tatkālakṛtaduṣkarmakarmaṭhasya durātmanaḥ |
goptre cilātīputrasya yogāya spṛhayen na kaḥ ||

At that time [when Dṛḍhaprahāri and others commited their sins], who would not desire [that kind of] *yoga* which [even] protects a malevolent person [like] Cilātīputra, who is intent on doing [all kinds of] evil deeds, [such as killing a woman]?[4]

I.213-326. As noticed by Jaini (1979:61), the story of Bharata is unique since the Śvetāmbara canon nowhere else suggests the possibility of achieving omniscience without first taking the mendicant vows. This is also true for the story of Marudevā (YŚ I.11), which is not accepted by the Digambaras, since in their view a laywoman cannot attain omniscience (Jaini 1979:204 n. 25). On the relationship between gender and salvation in Jainism, see YŚ XI.13 with n.; Jaini 1991b. According to Hemacandra (TC I.344f.), it was Bharata who composed the Vedas. Originally these consisted of Jaina teachings and eulogizes to the Tīrthaṅkaras, but were subsequently changed and vitiated by corrupt brahmins. On the origin of the *ārya-* and *anāryaveda,* according to the Jainas, see *Vasudevahiṇḍī* (pp. 183, l. 1-193, l. 20); *Āvaśyakacūrṇi* (I, p. 215).

[1] SV I.11 (J:I.91, ll. 13-14), based on TC I.194-98, tells the story of Marudevā, the mother of the first Tīrthaṅkara, who, while still a layman, attained liberation by reducing the firewood of *karma* into ashes through the fire of pure meditation (*śukladhyāna*). See YŚ XI.13 with n.

[2] SV I.12 narrates the story of Dṛḍhaprahāri, who was the head of the thieves and who had commited the above mentioned crimes, as a result of which he was to be reborn in the 7th hell. Nevertheless, due to repenting his crimes, becoming a Jaina monk and practising severe penance, he attained liberation in that very life. For other references, see Mehta 1970-1972 (I):355.

[3] This classification is not part of the Jaina doctrine. Cf. YŚ/SV II.71; MS XI.55-71, 73-88, 90, 109-117, 139, 205-209.

[4] SV I.13 (J:I.104, ll. 1-4) quotes a verse in Prākrit from the *Āvaśyakaniryukti* (872-875) according to which Cilātīputra was given three words – *upaśama, viveka* and *saṃvara* – in order to follow the Jaina teaching (*dharma*) and undertake restraint (*saṃyama*).

14. *tasyājananir evāstu nṛpaśor moghajanmanaḥ |*
aviddhakarṇo yo yoga ity akṣaraśalākayā ||

Let the man whose ears have not been pierced by the needle of the syllables *yo-ga,* and whose life is [thus] worthless, be deprived of birth as a man!

15. *caturvarge 'graṇīr mokṣo yogas tasya ca kāraṇam |*
jñānaśraddhānacāritrarūpaṃ ratnatrayaṃ ca saḥ ||

Liberation is the foremost among the four goals [of human objectives (*puruṣārtha*)],[1] the means of which is *yoga.* This [*yoga,* which also is designated] the three jewels (*ratnatraya*), consists of [correct] knowledge, faith and conduct.[2]

i. Correct Knowledge

16. *yathāvasthitatattvānāṃ saṃkṣepād vistareṇa vā |*
yo 'vabodhas tam atrāhuḥ samyagjñānaṃ manīṣiṇaḥ ||

Here [in this Jaina system], the wise define correct knowledge as the understanding, either in detail or in brief, of the [seven] principles as they really are.[3]

ii. Right Belief

17. *rucir jinoktatattveṣu samyakśraddhānam ucyate |*
jāyate tan nisargeṇa guror adhigamena vā ||

[To have] a liking for [these] principles, explained by the Jina, is the definition of true faith. That [faith] arises either spontaneously, or [indirectly], through the knowledge of [one's] teacher.

iii. Proper Conduct

18. *sarvasāvadyayogānāṃ tyāgaś cāritram iṣyate |*
kīrtitaṃ tad ahiṃsādivratabhedena pañcadhā ||

[1] *Dharma, artha, kāma* and *mokṣa* are defined in SV I.15 (J:I.105-106).

[2] Cf. TAS I.1: *samyagdarśanajñānacāritrāṇi mokṣamārgaḥ* | "The path of liberation [consists of] correct faith, knowledge and conduct." Cf. TC III.150. For canonical references, see Folkert 1993:115ff.

[3] SV I.16 (J:I.107, l. 1) follows TAS I.4 in its enumeration of these seven principles (*tattva*): the sentient (*jīva*), the insentient (*ajīva*), karmic flux (*āsrava*), stoppage of karmic influx (*saṃvara*), dissociation of bound *karmas* (*nirjarā*), bondage (*bandha*) and liberation (*mokṣa*). On their definition, see SV I.16 (J:I.107, l. 2-I.113, l. 8). Cf. TC III.125-132, I.437-450. Later Śvetāmbara ontology incorporates wholesome (*puṇya*) and unwholesome (*pāpa*) *karma* as the eighth and ninth *tattva.* Correct knowledge (*samyagjñāna*) is defined by Hemacandra (SV I.16; J:I.113, l. 8-I.114, l. 2) in accordance with the five varieties of knowledge described in TAS I.9. Cf. TC I.201-202.

[Proper] conduct is defined as the abandonment of all blameworthy activities. That [proper conduct] has been described as fivefold because of the division into the vow of non-harm and so forth.

The Proper Conduct of a Mendicant

The Five Great Vows

19. ahiṃsāsūnṛtāsteyabrahmacaryāparigrahāḥ |
pañcabhiḥ pañcabhir yuktā bhāvanābhir vimuktaye | |

Non-harm, truthfulness, honesty, continence and propertylessness, coupled with [their] five respective exercises, lead to liberation.[1]

i. Non-Harm

20. na yat pramādayogena jīvitavyaparopaṇam |
trasānāṃ sthāvarāṇāṃ ca tad ahiṃsāvrataṃ matam | |

The fact that one does not use violence against the life of mobile and immobile beings[2] through activities [proceeding from] heedlessness, that is, according to [our tradition] (*mata*), the vow of non-harm.[3]

ii. Truthfulness

21. priyaṃ pathyaṃ vacas tathyaṃ sūnṛtavratam ucyate |
tat tathyam api no tathyam apriyaṃ cāhitaṃ ca yat | |

The vow of truthfulness amounts to [upholding] a pleasant, accurate and truthful speech. That [truth] which is unpleasant and unsuitable is not truthful even though it is true.

iii. Honesty

22. anādānam adattasyāsteyavratam udīritam |
bāhyāḥ prāṇā nṛṇām artho haratā taṃ hatā hi te | |

[1] The five great vows of a mendicant and their exercises are described in the *Ācārāṅgasūtra* II.15.5 and TAS VII. On the development from four (Pārśva) to five (Mahāvīra) vows, see Schubring 1978:29-31.

[2] Mobile beings (*trasa*) are those with two or more senses, immobile beings (*sthāvara*) those with a single sense.

[3] On *pramādayoga,* see TAS VII.13, VIII.1.

The vow of honesty [simply] means not taking that which is not granted [by its owner].[1] Material wealth is the "external life" of men. Consequently, [if] someone takes that [wealth] away, those [external lives of men] are taken away.

iv. Continence

23. *divyaudārikakāmānāṃ kṛtānumatakāritaiḥ |*
manovākkāyatas tyāgo brahmāṣṭādaśadhā matam | |

The eighteen kinds of continence consist, according to [our tradition] (*mata*), in abandoning [all] desires pertaining to celestial [beings] and bearers of gross bodies (*audārika*),[2] [humans as well as animals], in mind, speech and body, whether one enjoys them oneself, approves of their enjoyment, or makes others enjoy them.

v. Propertylessness

24. *sarvabhāveṣu mūrcchāyās tyāgaḥ syād aparigrahaḥ |*
yad asatsv api jāyeta mūrcchāyā cittaviplavaḥ | |

Propertylessness consists in abandoning obsessional desires with respect to any object, because obsessional desires contribute to the mind's bewilderment, even when nothing is present.

The Five Exercises of the Great Vows

25. *bhāvanābhir bhāvitāni pañcabhiḥ pañcabhiḥ kramāt |*
mahāvratāni no kasya sādhayanty avyayaṃ padam | |

When [these five] great vows are gradually practised by virtue of their five respective exercises, who will they not lead to the imperishable state?

26. *manoguptyaiṣaṇādāneryābhiḥ samitibhiḥ sadā |*
dṛṣṭānnapānagrahaṇenāhiṃsāṃ bhāvayet sudhīḥ | |

The wise should constantly practice [the vow of] non-harm by carefully (1) protecting the mind, (2) accepting alms, (3) picking up [things and putting them down], (4) walking, and [finally] (5) [only] consuming food and drink [properly] examined.

[1] Except for this kind of stealing, Hemacandra mentions three other possibilities in SV I.22 (J:I.118). See Williams 1963:78-79.

[2] See TAS II.37. On different bodies, see YŚ XI.10, 58 nn.

27. *hāsyalobhabhayakrodhapratyākhyānair nirantaram |*
ālocya bhāṣaṇenāpi bhāvayet sūnṛtavratam ||

One should practice the [great] vow of truthfulness by continuously avoiding [speaking non-truth] for the sake of (1) entertainment, (2) greed, (3) fear, (4) anger, [and] by (5) [cultivating] thoughtful speech.

28. *ālocyāvagrahayācñābhīkṣṇāvagrahayācanam |*
etāvan mātram evaitad ity avagrahadhāraṇam ||
29. *samānadhārmikebhyaś ca tathāvagrahayācanam |*
anujñāpitapānānnāśanam asteyabhāvanāḥ ||

The exercises of [the great vow of] honesty include (1) explicitly asking for [permission to] use a dwelling, (2) repeatedly asking [permission to use] a dwelling, (3) only to make use of a dwelling of a certain size, (4) asking those following the same [religious] rules [and who already are occupying a certain place] for [permission to use] a dwelling, and (5) to consume food and drink [only after] having obtained the consent [of one's teacher].

30. *strīsaṇḍapaśumadveśmāsanakuḍyāntarojjhanāt |*
sarāgastrīkathātyāgāt prāgratasmṛtivarjanāt ||
31. *strīramyāṅgekṣaṇasvāṅgasaṃskāraparivarjanāt |*
praṇītātyaśanatyāgād brahmacaryaṃ tu bhāvayet ||

One should practice [the great vow of] continence by avoiding (1) houses, seats and dwellings (*kuḍyāntara*) occupied by women, eunuchs and animals, (2) tales about passionate women, (3) memories of earlier sexual enjoyments [as a householder], (4) casting a covetous eye in the direction of the "pleasant parts" of a woman and adorning the body, and [finally] (5) by avoiding extravagant and immoderate eating [which will awaken the passions].

32. *sparśe rase ca gandhe ca rūpe śabde ca hāriṇi |*
pañcasv apīndriyārtheṣu gāḍhaṃ gārddhyasya varjanam ||
33. *eteṣv evāmanojñeṣu sarvathā dveṣavarjanam |*
ākiñcanyavratasyaivaṃ bhāvanāḥ pañca kīrtitāḥ ||

The five exercises of [the great] vow of "nothingness" [or propertylessness] are defined as (1-5) the abandonment of vehement obsessional desire in relation to the objects of the five senses, which are [so] enchanting, [i.e.] when there is a pleasant touch, taste, smell, form and sound. [One should also] completely avoid hatred when these [five sense objects] are not pleasing to the mind.

34. *athavā pañcasamitiguptitrayapavitritam |*
caritraṃ samyakcāritram ity āhur munipuṅgavāḥ ||

Alternatively, the foremost among mendicants (*muni*) define proper conduct as that conduct which is purified by the five kinds of carefulness and the three kinds of control.[1]

The Five Kinds of Care

35. *īryābhāṣaiṣaṇādānanikṣepotsargasaṃjñakāḥ |*
pañcāhuḥ samitīs tisro guptīs triyoganigrahāt ||

The five kinds of care (*samiti*) concern [the mendicant's] (1) walk, (2) speech, (3) begging, (4) receiving and rejecting, (5) and his excretory functions. The three kinds of control (*gupti*) depend on the restraint of the three [kinds of] activity [: mental, verbal and physical].[2]

36. *lokātivāhite mārge cumbite bhāsvadaṃśubhiḥ |*
janturakṣārtham ālokya gatir īryā matā satām ||

(1) [Care with respect to] walking consists, according to virtuous people, in that [the mendicant] when he travels on remote paths, kissed by the rays of the sun, should watch his step for the sake of the protection of living beings.

37. *avadyatyāgataḥ sarvajanīnaṃ mitabhāṣaṇam |*
priyā vācaṃyamānāṃ sā bhāṣāsamitir ucyate ||

(2) When one's speech is restrained and humane (*sarvajanīna*), because it is free from imperfection, [then] that is said to be pleasant to mendicants (*vācaṃyama* = *muni*)[3] whose speech is controlled.

38. *dvicatvāriṃśatā bhikṣādoṣair nityam adūṣitam |*
munir yad annam ādatte saiṣaṇāsamitir matā ||

(3) When a mendicant (*muni*) receives food which is completely unspoiled by the 42 defects of begging[-food], [then] that is defined as care in accepting alms.[4]

39. *āsanādīni saṃvīkṣya pratilikhya ca yatnataḥ |*
gṛhṇīyān nikṣiped vā yat sādānasamitiḥ smṛtā ||

[1] In YŚ/SV I.18-33 proper conduct was defined from the point of view of the five great vows (*mahāvrata*) and their collateral exercises (*bhāvanā*). The definition presented in this verse substitutes the *bhāvanās* with the five kinds of carefulness (*samiti*) and the three kinds of control (*gupti*), constituting the eight *uttaravratas* or the eight doctrinal matrices (*aṣṭapravacanamātṛkā*). Cf. *Uttarādhyayanasūtra* XXVIII.25; Jaini 1979:247-248.

[2] Cf. TAS IX.4-5.

[3] See Pāṇini's *Aṣṭādhyāyī* III.2.40.

[4] The 42 defects are divided into those commited by the donor (*udgamadoṣa*), the receiver (*utpādanādoṣa*), and by both the giver and the receiver (*eṣaṇādoṣa*). See TC I.9-11 n. 17; Jacobi 1895:131-134; Fynes 1998:270-271.

(4) When he chooses or rejects seats, etc., having carefully inspected [them] and brushed away [living beings], [then] that is called care in receiving a seat.

40. *kaphamūtramalaprāyaṃ nirjantujagatītale |*
yatnād yad utsṛjet sādhuḥ sotsargasamitir bhavet | |

(5) When a holy man carefully empties out phlegm, urine, faeces, and the like, on a spot free from living beings, that is [defined as] care in excretory functions.

The Three Kinds of Control

41. *vimuktakalpanājālaṃ samatve supratiṣṭhitam |*
ātmārāmaṃ manas tajjñair manoguptir udāhṛtā | |

(1) A mind which is free from the net of mental constructions [connected with sorrowful (*ārta*) and cruel (*raudra*) meditation], well established in equanimity, and resting in itself, that has been declared as control of mind by the wise.[1]

42. *saṃjñādiparihāreṇa yan maunasyāvalambanam |*
vāgvṛtteḥ saṃvṛtir vā yā sā vāgguptir ihocyate | |

(2) When one remains silent, avoiding [every means of communication], such as gestures (*saṃjñā*), moderating one's choice of words (*vāgvṛtti*), that is called control of speech here [in the Jaina doctrine].

43. *upasargaprasaṅge 'pi kāyotsargajuṣo muneḥ |*
sthirībhāvaḥ śarīrasya kāyaguptir nigadyate | |

(3) When the body of an ascetic remains immobile as he dwells in [the posture called] "abandoning the body" (*kāyotsarga*), even in the case of a supernatural attack, [this] is said to be control of the body.

44. *śayanāsananikṣepādānacaṅkramaṇeṣu yaḥ |*
sthāneṣu ceṣṭāniyamaḥ[2] *kāyaguptis tu sāparā | |*

Another form of control of the body amounts to controlling one's movements while lying, sitting, rejecting, receiving, walking about and standing still.

45. *etāś cāritragātrasya jananāt paripālanāt |*
saṃśodhanāc ca sādhūnāṃ mātaro 'ṣṭau prakīrtitāḥ | |

These [five forms of carefulness (*samiti*) and three kinds of control (*gupti*)] are traditionally called "the eight mothers",[3] because they bring up, protect and purify the holy men's "body" of [proper] conduct.

[1] See TAS IX.28, 31-36; Jaini 1979:252.

[2] *sthāneṣu ceṣṭāniyamaḥ* (J:I.142 n. 1): *sthāne ca ceṣṭāniyamaḥ* J.

[3] This is an allusion to the "eight mothers" (*aṣṭamātṛ*) in Jainism: Brahmāṇī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, Cāmuṇḍā, and Tripurā. For further references, see Liebert

46. *sarvātmanā yatīndrāṇām etac cāritram īritam |*
yatidharmānuraktānāṃ deśataḥ syād agāriṇām | |

The [proper] conduct defined [above] applies completely (*sarvātmanā*) to enlightened mendicants (*yati*). For the householders (*agārin*) who profess themselves adherents of the [ethical] norms of the mendicants, it is only partially (*deśataḥ*) [valid].

The Proper Conduct of a Layman

The 35 Qualities of a Layman

47. *nyāyasampannavibhavaḥ śiṣṭācārapraśaṃsakaḥ |*
kulaśīlasamaiḥ sārdhaṃ kṛtodvāho 'nyagotrajaiḥ | |
48. *pāpabhīruḥ prasiddhaṃ ca deśācāraṃ samācaran |*
avarṇavādī na kvāpi rājādiṣu viśeṣataḥ | |
49. *anativyaktagupte ca sthāne suprātiveśmike |*
anekanirgamadvāravivarjitaniketanaḥ | |
50. *kṛtasaṅgaḥ sadācārair mātāpitroś ca pūjakaḥ |*
tyajann upaplutaṃ sthānam apravṛttaś ca garhite | |
51. *vyayam āyocitaṃ kurvan veṣaṃ vittānusārataḥ |*
aṣṭabhir dhīguṇair yuktaḥ śṛṇvāno dharmam anvaham | |
52. *ajīrṇe bhojanatyāgī kāle bhoktā ca sātmyataḥ |*
anyonyāpratibandhena trivargam api sādhayan | |
53. *yathāvad atithau sādhau dīne ca pratipattikṛt |*
sadānabhiniviṣṭaś ca pakṣapātī guṇeṣu ca | |
54. *adeśākālayoś caryāṃ tyajan jānan balābalam |*
vṛttasthajñānavṛddhānāṃ pūjakaḥ poṣyapoṣakaḥ | |
55. *dīrghadarśī viśeṣajñaḥ kṛtajño lokavallabhaḥ |*
salajjaḥ sadayaḥ saumyaḥ paropakṛtikarmaṭhaḥ | |
56. *antaraṅgāriṣaḍvargaparihāraparāyaṇaḥ |*
vaśīkṛtendriyagrāmo gṛhī dharmāya kalpate | |

(1) One who is legimately endowed with wealth, (2) who puts in action the conduct of a gentleman, (3) who is married to [a person] from a family of the same moral conduct [as his own], but from another lineage (*gotra*), (4) who is afraid of evil, (5) who practices the well established conduct of the country, (6) who never criticizes [others], especially not kings, (7) whose residence is neither too exposed nor too hidden, located in a good neighbourhood, and free from too many front doors, (8) who is in the company with [those] of virtuous

1976:27, 175-176. On the *saptamātṛkas* or seven mother goddesses in Jainism, see Cort 1987:242-243.

conduct, (9) who honours his parents, (10) who avoids overpopulated places, (11) who does not get involved in anything reproachable, (12) who makes sure that his expenditure accords with his income, (13) who assumes a dress according to [his] wealth, (14) who is endowed with the eight qualities of intelligence,[1] (15) who listens to the religious preaching daily, (16) who does not eat when [he is] not hungry, (17) and [who eats] with mindfulness at [an appropriate] time, (18) who cultivates the three groups [of human objectives (*puruṣārtha*): *dharma, artha* and *kāma*] without their coming into mutual conflict, (19) who treats a guest, a holy man and a poor man respectfully, [according to their status], (20) who, on the one hand, is always impartial, and, on the other, (21) is partial with respect to [the good] qualities [within man], (22) who avoids improper behaviour with regard to time and place, (23) who knows his strength and weaknesses, (24) who respects virtuous and learned persons, (25) who supports those who deserve to be supported, (26) who is far-sighted, (27) discriminative, (28) grateful, (29) loved by people, (30) modest, (31) compassionate, (32) gentle, (33) [and] intent on doing good to others, (34) who is devoted to removing the group of the six internal enemies of the body, [such as lust and anger], (35) and who has reduced to subjection his (lit. the collection of) senses, [such] a householder [endowed with these 35 qualities] fulfils [his] duty (*dharma*).[2]

[1] SV I.51 (J:I.153, l. 1) gives the following quotation (unidentified by J): *śuśrūṣā śravaṇaṃ caiva grahaṇaṃ dhāraṇaṃ tathā | ūho 'poho 'rthavijñānaṃ tattvajñānaṃ ca dhīguṇāḥ* || "The [eight] kinds of intelligence are the desire to listen, listening, grasping [the meaning of the scriptures (*śāstra*)], remembering, [reasoning and doubts about] meaning, [resolution of] doubts, ascertainment of definite meaning, and [conclusion] as to what is the real essence."

[33] On the 35 qualities of a layman (*śrāvakaguṇa*), see Williams 1963:256-274.

Orthodoxy and Heterodoxy

1. *samyaktvamūlāni pañcāṇuvratāni guṇās trayaḥ |*
śikṣāpadāni catvāri vratāni gṛhamedhinām ||

As far as a householder is concerned, the roots of orthodoxy (*samyaktva*) are the five minor vows (*aṇuvrata*), the three virtuous [vows] (*guṇa*[-*vrata*]), [and] the four educational vows (*śikṣāvrata*). [These twelve vows progressively bring him closer to the life of a mendicant].[1]

2. *yā deve devatābuddhir gurau ca gurutāmatiḥ |*
dharme ca dharmadhīḥ śuddhā samyaktvam idam ucyate ||

Orthodoxy consists in recognizing the deity as the [true] deity, the teacher as the [proper] teacher, and the teaching as the correct teaching.

3. *adeve devabuddhir yā gurudhīr agurau ca yā |*
adharme dharmabuddhiś ca mithyātvaṃ tadviparyayāt ||

Heterodoxy, as opposed to [orthodoxy], consists in mistaking an idol for a [true] deity, a false teacher for a [proper] teacher, and a heresy for a [correct] teaching.[2]

4. *sarvajño jitarāgādidoṣas trailokyapūjitaḥ |*
yathāsthitārthavādī ca devo 'rhan parameśvaraḥ ||

God is [that] *arhat* and supreme Lord who is omniscient, who has conquered defects such as attachment [and aversion], who is worshipped in the three worlds [by gods, demons, humans and so forth], and who explains things as they really are.[3]

5. *dhyātavyo 'yam upāsyo 'yam ayaṃ śaraṇam iṣyatām |*
asyaiva pratipattavyaṃ śāsanaṃ cetanāsti cet ||

[1] As observed by Cort (1991:393), Hemacandra connects the list of 35 qualities (YŚ I.47-56) with the description of the twelve vows by saying that "the *dharma* of the householder (*gṛhin*) is the *dharma* of the *śrāvaka* [or lay disciple], and the foundations of orthodoxy are the twelve vows" (SV II.1; J:I.161: *gṛhidharmaś ca śrāvakadharmaḥ sa ca samyaktvamūlāni dvādaśavratāni*). On the twelve vows of a lay disciple, see YŚ II.18-115 (*aṇuvrata*), III.1-81 (*guṇavrata*), III. 82-120 (*śikṣāvrata*). Hemacandra's account of the vows and their infractions (*aticāra*) stems from Haribhadra (especially his *Dharmabindu*), who was considerably influenced by the TAS. For the historical and canonical background of the 12 vows, see Williams 1963: xvii, 55-64.

[2] Hemacandra in his *Abhidhānacintāmaṇi* (I.24-25) lists 25 diffent words for *deva* or deity (tr. by Cort 1989:410). For a canonical reference on the various usages of the word *deva*, see *Bhagavatīsūtra* XII.9 (ref. to by Cort 1989:410; Dundas 1985:185 with n. 170). On Jaina theology in general, see Cort 1989:408-425; Zydenbos 1993. For the classification into *deva* (deity), *guru* (teacher) and *dharma* (teaching), see Folkert 1975:261. For a Jaina refutation of a creator-god, see *Syādvādamañjarī* VI. On *samyaktva* and *mithyātva*, see Williams 1963:41-50.

[3] Cf. YŚ/SV I.1.

If one is in possession of one's senses, one should meditate upon Him, worship Him, regard Him as [one's only] refuge, [and] one should only follow his teaching.

6. *ye strīśastrākṣasūtrādirāgādyaṅkakalaṅkitāḥ |*
nigrahānugrahaparās te devāḥ syur na muktaye | |

Such deites [as Śiva, Viṣṇu and Brahmā], who are faulted by blemishes such as attachment to women, weapons and rosaries, [respectively], and who are given to controlling and favouring [people], cannot lead [anyone] to liberation.

7. *nāṭyāṭṭahāsasaṅgītādyupaplavavisaṃsthulāḥ |*
lambhayeyuḥ padaṃ śāntaṃ prapannān prāṇinaḥ katham | |

How could those [deites], who [themselves] have lost their composure by excitements such as dancing, gaiety and music, be able to lead their followers to the peaceful state [of liberation]?[1]

8. *mahāvratadharā dhīrā bhaikṣamātropajīvinaḥ |*
sāmāyikasthā dharmopadeśakā guravo matāḥ | |

Wise men who observe the [five] great vows, who live only on alms, who are established in equanimity, [and] who preach the [Jaina] religion, are considered [true] teachers.

9. *sarvābhilāṣiṇaḥ sarvabhojinaḥ saparigrahāḥ |*
abrahmacāriṇo mithyopadeśā guravo na tu | |

Those who desire everything [material from their devotees], who enjoy everything, [including alcohol, honey and meat], who lay hold of [every wordly possession], who do not live in celibacy, [and] who preach a false [doctrine] – these are, however, not [reckoned as true] teachers.

10. *parigrahārambhamagnās tārayeyuḥ kathaṃ parān |*
svayaṃ daridro na param īśvarīkartum īśvaraḥ | |

Those who are [deeply] involved in [wordly matters of] business and administration, how can they help others to cross [the ocean of worldly existence]? One who is himself a [poor] beggar is not able to make someone else a [rich] master.[2]

11. *durgatiprapatatprāṇidhāraṇād dharma ucyate |*
saṃyamādir daśavidhaḥ sarvajñokto vimuktaye | |

Dharma has its name because ["religion"] rescues human beings from bad destinies [such as that of an infernal being (*naraka*) or animal (*tiryañca*)]. The

[1] In SV II.7 (J:I.170-172), Hemacandra condemns various Hindu ritual practices, such as the worship of the sacred cow. See YŚ IV.102 n.

[2] Hemacandra here employs the stylistic figure *arthāntaranyāsa*. See Upadhyay 1987:399-400.

omniscient [Jina] has explained that [this *dharma,* consisting of] self-control, etc., is tenfold [and] leads to liberation.[1]

12. *apauruṣeyaṃ vacanam asambhavi bhaved yadi |*
na pramāṇaṃ bhaved vācāṃ hy āptādhīnā pramāṇatā ||

A statement without a human source is simply impossible. If it were possible then the words would have no authority, because the authority [or reliability] of words, of course, always depends on a competent author (*āpta*).[2]

13. *mithyādṛṣṭibhir āmnāto hiṃsādyaiḥ kaluṣīkṛtaḥ |*
sa dharma iti vitto 'pi bhavabhramaṇakāraṇam ||

If one accepts the so-called "dharma", which is transmitted by heretics and which is tainted by [notions of] violence, etc., [then that will be] the cause of one's wandering from [one] existence [to the other].

14. *sarāgo 'pi hi devaś ced gurur abrahmacāry api |*
kṛpāhīno 'pi dharmaḥ syāt kaṣṭaṃ naṣṭaṃ hahā jagat ||

If [as in the Vedas] a God can be [a person] with attachment, a teacher can be a non-celibate, and the teaching can be without compassion – alas! [then] poor mankind is doomed.

15. *śamasaṃveganirvedānukampāstikyalakṣaṇaiḥ |*
lakṣaṇaiḥ pañcabhiḥ samyak samyaktvam upalakṣyate ||

Orthodoxy is correctly defined by virtue of [the following] five characteristics (*lakṣaṇa*):[3] (1) Tranquillity (*śama*) [as a result of stilling the passions],[4] (2) desire [for liberation] (*saṃvega*), (3) disgust [with mundane existence] (*nirveda*), (4) compassion (*anukampā*) [for all living beings], and (5) acceptance [of the Jaina doctrine as the true creed, even in the presence of other opinions] (*āstikya*).

16. *sthairyaṃ prabhāvanā bhaktiḥ kauśalaṃ jinaśāsane ||*
tīrthasevā ca pañcāsya bhūṣaṇāni pracakṣate ||

[Orthodoxy] is also said to have five "ornaments" (*bhūṣaṇa*):[5] (1) Firmness (*sthairya*) [in one's belief], (2) illumination (*prabhāvanā*) [of the Jaina religion],[6]

[1] See YŚ IV.93-102.

[2] See YŚ X.9 n.

[3] The terms *lakṣaṇa/liṅga* and *bhūṣaṇa* described in YŚ/SV II.15-16 are specific to Hemacandra. See Williams 1963:41.

[4] See YŚ/SV IV.6-23.

[5] On the five ornaments of orthodoxy, see Williams 1963:45-47.

[6] Hemacandra (SV II.16; J:I.184-186) distinguishes several types of persons who embody this "ornament", such as experts in the Jaina canon, reciters of religious stories, debaters, astrologers, those who practise religious asceticism, scientists, and magicians. See TC I.84 n. 124; Williams 1963:45-46; Jaini 1979:155, 202.

(3) devotion (*bhakti*),[1] (4) familiarity with the Jaina doctrine (*jinaśāsana*), and (5) frequentation of the places [of birth, consecration, enlightenment and final death] of the Jinas (*tīrthasevā*) [by the fourfold community of monks, nuns, laymen and laywomen].

17. *śaṅkā kāṅkṣā vicikitsā mithyādṛṣṭipraśaṃsanam |*
tatsaṃstavaś ca pañcāpi samyaktvaṃ dūṣayanty alam | |

[The following] five [faults (*doṣa*)] may, [however], considerably contaminate orthodoxy: (1) Doubt (*śaṅkā*), [total or partial, calling in question the entire creed or a particular dogma], (2) desire (*kāṅkṣā*) [for one, or for all other doctrines than Jainism], (3) hesitation [about the value of the results of various human activities or repugnance for the filthy and sweaty bodies of Jaina ascetics] (*vicikitsā*), (4) praise of adherents of other creeds ([*parapāṣaṇḍi-*]*praśaṃsā*), and (5) acquaintance [with adherents of other creeds (*parapāṣaṇḍisaṃstava*)].

The Five Minor Vows

18. *viratiṃ sthūlahiṃsāder dvividhatrividhādinā |*
ahiṃsādīni pañcāṇuvratāni jagadur jināḥ | |

The Jinas have defined the five minor vows (*aṇuvrata*) – non-harm etc. – as the dissociation, [according to convenience, capacity and circumstance], from gross forms of [mental, verbal and physical] (*trividha*) harm, [performed either by oneself or indirectly through another person] (*dvividha*).

i. Non-Harm

19. *paṅgukuṣṭhikuṇitvādi dṛṣṭvā hiṃsāphalaṃ sudhīḥ |*
nirāgas trasajantūnāṃ hiṃsāṃ saṅkalpatas tyajet | |

Having realized the consequences of [past] violence, such as loss of limbs (*paṅgu*), leprosy (*kuṣṭhi*) and paralysis (*kuṇitva*), an innocent, wise person, should avoid intentionally harming [any] mobile being (*trasa*).[2]

20. *ātmavat sarvabhūteṣu sukhaduḥkhe priyāpriye |*
cintayann ātmano 'niṣṭāṃ hiṃsām anyasya nācaret | |

Happiness [such as the enjoyment of food, drink, a garland of flowers and ointment] and unhappiness [such as that resulting from the experience of murder, bondage and death] are pleasing and displeasing, [respectively], to all

[1] On its various expressions, see Williams 1963:45; Jaini 1979:155, 181, 217.

[2] Mendicants and lay disciples are prohibited from hurting beings with two or more senses. This is called gross violence (*sthūlāhiṃsā*). As far as one-sense beings (*ekendriyajīva*) are concerned, mendicants are prohibited and laymen recommended not to injure them, i.e. to commit subtle violence (*sūkṣmāhiṃsā*). See Williams 1963:65-66.

beings, just as it is to oneself. One should, [therefore], not *deliberately* do harm to another person that is unwelcome to oneself.

21. *nirarthikāṃ na kurvīta jīveṣu sthāvareṣv api |*
hiṃsām ahiṃsādharmajñaḥ kāṅkṣan mokṣam upāsakaḥ ||

A lay disciple who desires liberation and who understands the principle of harmlessness should not use meaningless violence, even against immobile beings [such as earth-, water-, fire-, and air-bodies as well as plant beings, having only one sense, that of touch].[1]

22. *prāṇī prāṇitalobhena yo rājyam api muñcati |*
tadvadhottham aghaṃ sarvorvīdāne 'pi na śāmyati ||

A human being who is willing to give away even his kingdom in payment of his bloodthirstiness cannot atone for the sin arising for such a murder, even if the entire world is given [as a gift].

23. *vane niraparādhānāṃ vāyutoyatṛṇāśinām |*
nighnan mṛgāṇāṃ māṃsārthī viśiṣyeta kathaṃ śunaḥ ||

One who kills [and] desires the meat of harmless animals in the forest who feed on air, water and grass, how would he be distinguished from a dog?

24. *dīryamāṇaḥ kuśenāpi yaḥ svāṅge hanta dūyate |*
nirmantūn sa kathaṃ jantūn antayen niśitāyudhaiḥ ||

Alas! He who suffers even from being wounded on his body by [a blade of] *kuśa* grass, how can he kill innocent beings with [his] "sharp" weapons?

25. *nirmātuṃ krūrakarmāṇaḥ kṣaṇikām ātmano dhṛtim |*
samāpayanti sakalaṃ janmānyasya śarīriṇaḥ ||

Those who perform cruel deeds in order to provide for their own, [egoistic], temporary pleasure, bring complete dissolution to the body of other human beings.

26. *mriyasvety ucyamāno 'pi dehī bhavaty duḥkhitaḥ |*
māryamāṇaḥ praharaṇair dāruṇaiḥ sa kathaṃ bhavet ||

If a person is hurt merely by being told that he will die, how would he feel by the time he is actually being killed with cruel weapons?

27. *śrūyate prāṇighātena raudradhyānaparāyaṇau |*
subhūmo brahmadattaś ca saptamaṃ narakaṃ gatau ||

[1] See SV II.21; TAS II.13.

It is stated [in the scriptures (*āgama*) that the universal monarchs (*cakravartin*)], Subhūma and Brahmadatta,[1] who both were devoted to cruel meditation (*raudradhyāna*),[2] were sent to the seventh [and worst] hell because of murder.

28. *kuṇir varaṃ varaṃ paṅgur aśarīrī varaṃ pumān |*
api sampūrṇasarvāṅgo na tu hiṃsāparāyaṇaḥ | |

It is better to be a person [born] with paralysis [and] devoid of hands, feet and a proper body, than as an assailant with all limbs intact.

29. *hiṃsā vighnāya jāyeta vighnaśāntyai kṛtāpi hi |*
kulācāradhiyāpy eṣā kṛtā kulavināśanī | |

Violence can [only] be for destruction. Even though – [as in] the well-known [case of Yaśodhara][3] – it was performed for the sake of removing obstacles [or] conceived as the proper duty of the family (*kulācāra*), it [still] brought destruction on the family.

30. *api vaṃśakramāyātāṃ yas tu hiṃsāṃ parityajet |*
sa śreṣṭhaḥ sulasa iva kālasaukarikātmajaḥ | |

On the other hand (*api tu*), he is superior who even abandons hereditary violence, like [the warrior (*kṣatriya*)] Sulasa, the son of Kālasaukarika.

31. *damo devagurūpāstir dānam adhyayanaṃ tapaḥ |*
sarvam apy etad aphalaṃ hiṃsāṃ cen na parityajet | |

If one does not give up violence, controlling [the senses], paying respect to deities and teachers, [indulging in] charity, studying [religious scriptures, etc., or practising] austerity,[4] all is without result; [neither is bad *karma* destroyed nor is good acquired].

32. *viśvasto mugdhadhīr lokaḥ pātyate narakāvanau |*
aho nṛśaṃsair lobhāndhair hiṃsāśāstropadeśakaiḥ | |

Alas! The unsuspecting, dull-witted world of men is made to fall into the region of hell by brutal and bloodthirsty [men] who preach the code of violence.

[1] On Subhūma, see SV I.27 (J:I.203, l. 4-I.211, l. 3); on Brahmadatta, SV I.27 (J:I.211, l. 5-I.251, l. 2); TC V.317-355.

[2] See YŚ/SV III.81.

[3] The legend of Yaśodhara is known already from Haribhadra's *Samarāiccakahā* (Kapadia 1947:xlvii). On the story of Yaśodhara from the *Bṛhatkathākośa,* see Hardy 1990.

[4] SV II.31 (J:I.264, l. 8) mentions the *cāndrāyaṇa,* which is a fast regulated by the moon, the food being diminished every day by one mouthful for the dark fortnight, and increased in like manner during the light fortnight.

Manusmṛti: A Scripture of Violence

33. yajñārthaṃ paśavaḥ sṛṣṭāḥ svayam eva svayaṃbhuvā |
yajño 'sya bhūtyai sarvasya tasmād yajñe vadho 'vadhaḥ | |

[According to Manu], "Brahmā (*svayaṃbhū*) himself created the animals merely for the sake of sacrifice, which is for the prosperity of the entire world. Therefore, violence in relation to sacrifice is not [real] violence."[1]

34. oṣadhyaḥ paśavo vṛkṣās tiryañcaḥ pakṣinas tathā |
yajñārthaṃ nidhanaṃ prāptāḥ prāpnuvanty ucchritiṃ punaḥ | |

"Medicinal herbs, beasts, trees, [other] animals and birds, which are killed for the sake of sacrifice, later on become reborn in high [birthplaces]."[2]

35. madhuparke ca yajñe ca pitṛdaivatakarmaṇi |
atraiva paśavo hiṃsyā nānyatrety abravīn manuḥ | |

"Manu has stated that, at the 'honey-mixture' sacrifice (*madhuparkayajña*), animals are to be killed as offerings to the manes and the gods, not on any other [occasion]."[3]

36. eṣv artheṣu paśūn hiṃsan vedatattvārthavid dvijaḥ |
ātmānaṃ ca paśūṃś caiva gamayaty uttamāṃ gatim | |

"If a brahmin who knows the essence of the Veda kills animals for these purposes [stated above], he himself, as well as the sacrificed animals, reach the highest realm," [according to Manu].

37. ye cakruḥ krūrakarmāṇaḥ śāstraṃ hiṃsopadeśakam |
kva te yāsyanti narake nāstikebhyo 'pi nāstikāḥ | |

1 YŚ II.33-36=MS V.39-42.

2 Hemacandra infers the following information in SV II.34 (J:I.266, ll. 6-7): "Medicinal herbs [such as the sacred *kuśa* grass], beasts [such as goats], trees [such as that used as a sacrificial post (*yūpa*)], [other] animals [such as cows and horses] and birds [such as the Tittiri (*kapiñjala*)], which are killed for the sake of sacrifice, later on become reborn in high [birthplaces as longlived gods, heavenly musicians (*gandharva*), etc.]." Cf. Kullūka on MS II.40.

3 On *madhuparka*, see e.g. Keith 1925:270; Kane 1930-1962 (II.1): 542ff. Manu's rules on meat-eating contain, according to Alsdorf (ref. to by Schmidt 1968: 626-632), three layers, which constitute three sucessive stages of historical development. In the first, the eating of ritually slaughtered animals is taken for granted. In the second, meat-eating is prohibited, but allowed and even compulsory in ritual (MS V.31-44, 52). In the third (MS V.45-56, except verse 52), we find strict vegetarianism which advises against animal sacrifices. Manu does not, according to Alsdorf, openly condemn the Vedic sacrifice, but rather recommends strict vegetarianism. On non-violence and Vedic ritualism, see Heesterman 1984; Halbfass 1983; Schmidt 1968; on vegetarianism, see Bollée 1993; Dundas 1997 (with bibliography). SV II.35 (J:I.266, l. 12) mentions the well-known Soma ceremony, the *jyotiṣṭoma,* see e.g. *Taittirīyasaṃhitā* VII and *Śatapathabrāhmaṇa* X.13.

Those cruel performers [of sacrifice] who composed the scripture which openly recommends violence, to which hell will those – the worst of all nihilists – go?

38. *varaṃ varākaś cārvāko yo 'sau prakaṭanāstikaḥ |*
vedoktitāpasacchadmacchannaṃ rakṣo na jaiminiḥ ||

"Rather a wretched materialist, who openly condemns [the Vedas], than [the demon] Jaimini, who hides behind the ascetic guise of the Vedic testimony."

39. *devopahāravyājena yajñavyājena ye 'thavā |*
ghnanti jantūn gataghṛṇā ghorāṃ te yānti durgatim ||

Those who, devoid of pity, hurt [other] beings, either under the pretext of making an oblation to a deity, [like Bhairava or Caṇḍikā],[1] or under the disguise of sacrifice, will go to the most cruel hell.

40. *śamaśīladayāmūlaṃ hitvā dharmaṃ jagaddhitam |*
aho hiṃsāpi dharmāya jagade mandabuddhibhiḥ ||

Having repudiated [this Jaina] teaching (*dharma*) which has been bestowed on the world as a source of stilling [the passions and the senses], [cultivating] a [pleasant] behaviour as well as compassion [for all living beings],[2] alas! even violence has been proclaimed by the dull-witted as the [true] religion.

The Cruel Brāhmaṇical Offerings to the Manes

41. *havir yac cirarātrāya yac cānantyāya kalpate |*
pitṛbhyo vidhivad dattaṃ tat pravakṣyāmy aśeṣataḥ ||

"I [Manu] will now thoroughly explain how that oblation which is intended to last for a long period, and that which is intended to last forever, are to be given to the manes, according to the [prescribed] rules:"[3]

42. *tilair vrīhiyavair māṣair adbhir mūlaphalena vā |*
dattena māsaṃ prīyante vidhivad pitaro nṛṇām ||

"The manes of the people are pleased for a month when presented correctly with sesamum, rice, barley, black gram, water, root [vegetables and] fruit."

43. *dvau māsau matsyamāṃsena trīn māsān hāriṇena tu |*
urabhreṇātha caturaḥ śākuneneha pañca tu ||

[1] Bhairava, a fierce form of Śiva or a son of Śiva, see O'Flaherty 1981:69-70, 106, 124, 207, 308-309. Caṇḍikā, "the violent and impetuous one", is another name for Devī in the *Devīmāhātmya*. See Coburn 1996:40.

[2] On the twofold *dharma* as the cause of happiness and liberation (*abhyudayaniḥśreyasa-kāraṇa*) ref. to in SV II.40 (J:I.270, ll. 1-2), see Introduction; Qvarnström 1999.

[3] YŚ II.41-46=MS III.266-271.

"By [offering them] the meat of fish, deer, sheep and fowl, [they are pleased for] two, three, four and five months, [respectively]."

44. *ṣaṇ māsāṃś chāgamāṃsena pārṣateneha sapta vai |*
aṣṭāv eṇasya māṃsena rauraveṇa navaiva tu | |

"By [feeding them] the meat of he-goat [and the meat from the following species of deer:] Pṛṣata, Eṇa, and Rurava, [they are pleased for six, seven, eight [and] nine months, [respectively]."

45. *daśa māsāṃs tu tṛpyanti varāhamahiṣāmiṣaiḥ |*
śaśakūrmayor māṃsena māsān ekādaśaiva tu | |

"By [offering them the meat of] wild boar and buffalo, they remain content for ten months, whereas the meat of hare and tortoise [makes them satisfied for] eleven months."

46. *saṃvatsaraṃ tu gavyena payasā pāyasena tu |*
vādhrīṇasasya māṃsena tṛptir dvādaśavārṣikī | |

"By [offering] an oblation made out of cow's milk, rice and sugar, [they remain content for] one year, [whereas] by [presenting them with] the meat of rhinoceros (*vādhrīṇa*), [they are] content for twelve years."

47. *iti smṛtyanusāreṇa pitṝṇāṃ tarpaṇāya yā |*
mūḍhair vidhīyate hiṃsā sāpi durgatihetave | |

According to the [Hindu] law-books (*smṛti*), violence, which is performed by dull-witted persons in order to satisfy the manes, is responsible for a bad destiny [such as hell – not only for a good destiny as said above]. [Accordingly, the authors of these scriptures contradict themselves].[1]

48. *yo bhūteṣv abhayaṃ dadyād bhūtebhyas tasya no bhayam |*
yādṛg vitīryate dānaṃ tādṛg āsādyate phalam | |

He who gives protection to living beings, for him, there is also no *fear* of living beings. Whatever gift is given, a corresponding effect is established.

49. *kodaṇḍadaṇḍacakrāsiśūlaśaktidharāḥ surāḥ |*
hiṃsakā api hā kaṣṭaṃ pūjyante devatādhiyā | |

What a tragedy that murderers, [such as the Hindu] gods, [Śaṅkara, Yama, Viṣṇu, Śiva and Kumāra], armed with a bow, a staff, a [discus shaped] wheel and a sword, a trident, and a spear, [respectively], even are worshipped and thought of as gods!

[1] The Jainas severely condemned the custom of *śrāddha* and the offerings to the manes since it violated their cosmology and theory of *karma*. See Jaini 1991b:189. This may also be one of the reasons for the prohibition against consuming the five *udumbara*-fruits (YŚ III.42), which are all used by the Hindus as offerings to the manes.

50. *māteva sarvabhūtānām ahiṃsā hitakāriṇī |*
ahiṃsaiva hi saṃsāramarāv amṛtasāriṇaḥ | |
51. *ahiṃsāduḥkhadāvāgniprāvṛṣeṇyaghanāvalī |*
bhavabhramirugārttānām ahiṃsā paramauṣadhī | |

Non-harm is like the beneficent mother of all living beings, a channel of ambrosia in the desert of *saṃsāra,* a line of rain-showers over the forest fire of misery, [and] a supreme remedy for those suffering from the disease of wandering from one existence [to the other].

52. *dīrgham āyuḥ paraṃ rūpam ārogyaṃ ślāghanīyatā |*
ahiṃsāyāḥ phalaṃ sarvaṃ kim anyat kāmadaiva sā | |

Long life, excellent beauty, good health [and] praiseworthiness, these are all the rewards of doing no harm, and besides that, [non-harm] grants [you all] desires.

ii. Truthfulness

53. *manmanatvaṃ kāhalatvaṃ mūkatvaṃ mukharogitām |*
vīkṣyāsatyaphalaṃ kanyālīkādyasatyam utsṛjet | |

Knowing [that defects such as] murmuring, stammering, deafness and diseases of the mouth are the consequences of falsehood, one should give up [speaking] untruth [in the form of] *kanyālīka,* and so forth.

54. *kanyāgobhūmyalīkāni nyāsāpaharaṇaṃ tathā |*
kūṭasākṣaṃ ca pañceti sthūlāsatyāny akīrtayan | |

The five [kinds] of gross lies that one should not speak are untruth (*alīka*)[1] about (1) [beings with two legs or feet, such as] a girl, [a boy or a man], (2) [animals with four legs, such as] a cow [an ox and a buffalo], (3) [entities without legs which grow in] the soil, [such as trees], [untruth told for the sake of] (4) making away with a pledge,[2] (5) and bearing false witness.

55. *sarvalokaviruddhaṃ yad yad viśvasitaghātakam |*
yad vipakṣaś ca puṇyasya na vadet tad asūnṛtam | |

That which the entire mankind opposes, that which is considered as betrayal of confidence, and that which is opposed to merit, that is proclaimed as untruth.

56. *asatyato laghīyastvam asatyād vacanīyatā |*
adhogatir asatyāc ca tad asatyaṃ parityajet | |

[1] According to Hemacandra (SV I.54; J:I.276, l. 12-I.277, l. 7), *kanyā* (girl), *go* (cow) and *bhūmi* (land) are mentioned because these kinds of gross lies are extremely condemnable. As noted by Williams (1963:71-72), they are symbolic examples (*upalakṣaṇa*) covering untruth in relation to human beings, animals, and inanimate objects.

[2] See Sternbach 1953:50-108.

Out of untruth [comes] unreliability, distrustfulness and a place in hell. Therefore, falsehood should be avoided.

57. *asatyavacanaṃ prājñaḥ pramādenāpi no vadet |*
śreyāṃsi yena bhajyante vātyayeva mahādrumāḥ ||

A wise man should also not speak untruth even due to negligence, [doubt or ignorance], because that which grants you good fortune [will then be destroyed], just as huge trees are split by a whirlwind.

58. *asatyavacanād vairaviṣādāpratyayādayaḥ |*
prāduḥṣanti na ke doṣāḥ kupathyād vyādhayo yathā ||

[Certain] faults, such as enmity, regret and distrust, result from speaking untruth, just as diseases [result] from [consuming] unwholesome food.

59. *nigodeṣv atha tiryakṣu tathā narakavāsiṣu |*
utpadyante mṛṣāvādaprasādena śarīriṇaḥ ||

By the power of telling lies, living beings are born to live among *nigodas*[1] and animals, and afterwards as hell beings.

60. *brūyād bhiyoparodhād vā nāsatyaṃ kālikāryavat |*
yas tu brūte sa narakaṃ prayāti vasurājavat ||

One should not tell a lie out of fear [of death], or out of respect, like the monk Kālika [did].[2] He who tells [a lie] goes to hell, like king Vasu.[3]

61. *na satyam api bhāṣeta parapīḍākaraṃ vacaḥ |*
loke 'pi śrūyate yasmāt kauśiko narakaṃ gataḥ ||

On the other hand (*api*), even though a statement may be true, it should not be spoken if it causes affliction to others. [This is] because, even if it is accepted [by all the people] in the world, Kauśika was sent to hell [on account of making such a statement].[4]

62. *alpād api mṛṣāvādād rauravādiṣu saṃbhavaḥ |*
anyathā vadatāṃ jainīṃ vācaṃ tv ahaha kā gatiḥ ||

[1] The lowest form of life, see Jaini 1979:24, 109, 143, 168.

[2] See SV II.60 (J:I.280, l. 13-I.283, l. 4); Brown 1933.

[3] See SV II.60 (J:I.283, l. 6-I.288, l. 11); TC IV.43-147.

[4] In order to show that non-harm (*ahiṃsā*) supersedes truthfulness (*satya*), Hemacandra (SV II.61; J:I.289, ll. 6-12) narrates the story of the ascetic, Kauśika, and his commitment to truth at the expense of the lives of some thieves. These thieves hid themselves in a forest near Kauśika's hermitage. When Kauśika was asked by the people of the village where the theft had taken place, about their escape route, he gave an honest answer based upon which they caught the criminals and killed them, thereby violating the principal vow of harmlessness.

Birth in [hells], such as Raurava [and Maharaurava], results from telling even "white" lies. Alas, alas! What will be the destiny of those who distort the words of the Jina?

63. *jñānacāritrayor mūlaṃ satyam eva vadanti ye |*
dhātrī pavitrīkriyate teṣāṃ caraṇareṇubhiḥ | |

Those who say [that] truth alone is the foundation of both knowledge and conduct, the earth is purified by the dust of their feet.

64. *alīkaṃ ye na bhāṣante satyavratamahādhanāḥ |*
nāparāddhum alaṃ tebhyo bhūtapretoragādayaḥ | |

Ghosts, spirits, snakes, and so on, are unable to offend those who do not tell a lie and whose great [inner] wealth is the vow of truthfulness.

iii. Honesty

65. *daurbhāgyaṃ preṣyatāṃ dāsyam aṅgacchedaṃ daridratām |*
adattāttaphalaṃ jñātvā sthūlasteyaṃ vivarjayet | |

Having known the consequences of taking what is not given [to one by its rightful owner, such as] ill fortune, servitude, slavery, mutilation [and] poverty, one should refrain from gross [forms of] stealing.

66. *patitaṃ vismṛtaṃ naṣṭaṃ sthitaṃ sthāpitam āhitam |*
adattaṃ nādadīta svaṃ parakīyaṃ kvacit sudhīḥ | |

An intelligent man should not, at any cost, take [property] which is not given to him [but] belonging to others, [whether it consists of picking up things which have] fallen [from a carriage, etc., things kept and] forgotten [somewhere], lost [things or things which have been] kept for the owner for storage or as a deposit.

67. *ayaṃ lokaḥ paraloko dharmo dhairyaṃ dhṛtir matiḥ |*
muṣṇatā parakīyaṃ svaṃ muṣitaṃ sarvam apy adaḥ | |

The moment one robs [property] belonging to another, one also bereaves oneself of everything, viz. [one's] religion, courage, steadfastness, intelligence, as well as this and the next world.

68. *ekasyaikaṃ kṣaṇaṃ duḥkhaṃ māryamāṇasya jāyate |*
saputrapautrasya punar yāvajjīvaṃ hṛte dhane | |

When [a person] is being killed, temporary suffering arises only for [that] particular [person], whereas when someone is robbed of [his] wealth, [many people], including his son and grandson, [will suffer] for [the rest of their] life.

69. *cauryapāpadrumasyeha vadhabandhādikaṃ phalam |*
jāyate paraloke tu phalaṃ narakavedanā | |

Here [in this world], the fruit of the tree [called] "the sin of theft" is death, bondage, etc., whereas in the world hereafter, the result is the experience of hell.

70. *divase vā rajanyāṃ vā svapne vā jāgare 'pi vā |*
saśalya iva cauryeṇa naiti svāsthyaṃ naraḥ kvacit ||

A person [who has commited theft] is as if pierced by [that] theft [and] will never attain a sound state during the day or the night, while asleep or awake, ever.

71. *mitraputrakalatrāṇi bhrātaraḥ pitaro 'pi hi |*
saṃsajjanti kṣaṇam api na mlecchair iva taskaraiḥ ||

Friends, sons, wives, brothers and parents, do not, even for a moment, want to be associated with a thief, just as [they do not want to be associated] with a barbarian.[1]

72. *saṃbandhy api nigṛhyeta cauryān maṇḍikavan nṛpaiḥ |*
cauro 'pi tyaktacauryaḥ syāt svargabhāg rauhiṇeyavat ||

Even if one is a relative of the king, like [the frog] Maṇḍika, one will be punished [if one commits] theft. [On the other hand], a thief like Rauhiṇeya, who quit stealing, may even enjoy heaven.[2]

73. *dūre parasya sarvasvam apahartum upakramaḥ |*
upādadīta nādattaṃ tṛṇamātram api kvacit ||

Let alone an attempt to rob the entire property of another, one must not even try to take a blade of grass which is not given [to one].

74. *parārthagrahaṇe yeṣāṃ niyamaḥ śuddhacetasām |*
abhyāyānti śriyas teṣāṃ svayam eva svayaṃvarāḥ ||

Wealth comes [all by itself] to those who are pure-hearted [and] who abstain from taking the wealth of others, [just like a girl who] chooses [her husband all by] herself.

75. *anarthā dūrato yānti sādhuvādaḥ pravartate |*
svargasaukhyāni ḍhaukante sphuṭam asteyacāriṇām ||

For those who practice the [vow of] honesty, disasters depart, good renown prevails [and] the pleasures of heaven draw near.

iv. Continence

76. *ṣaṇḍhatvam indriyacchedaṃ vīkṣyābrahmaphalaṃ sudhīḥ |*
bhavet svadārasaṃtuṣṭo 'nyadārān vā vivarjayet ||

[1] According to Hemacandra (SV II.71; J:I.296, l. 2), the five great sins which take you to hell include (1) assassinating a brahmin, (2) drinking alcohol, (3) stealing, (4) sexual intercourse with one's teacher's wife, and (5) being associated with persons committing these sins.

[2] See SV II. 72 (J:I.319, l. 12- I.328, l. 5); Winternitz 1983:487 with n. 3.

When the wise man has realized the consequences of non-continence, [such as becoming] an eunuch [or being] castrated, he should remain content with his own wife, in other words (*vā*), he should avoid all other women.[1]

77. *ramyam āpātamātre yat pariṇāme 'tidāruṇam |*
kiṃpākaphalasaṃkāśaṃ tat kaḥ seveta maithunam ||

Who will indulge in sexual intercourse which is pleasant only in the beginning [but] utterly terrible in its consequence, similar to the [red fruit] Kiṃpāka, [which is sweet in taste but fatally poisonous].

78. *kampaḥ svedaḥ śramo mūrcchā bhramir glānir balakṣayaḥ |*
rājayakṣmādirogāś ca bhaveyur maithunotthitāḥ ||

Tremor, sweating, fatigue, swooning, giddiness, self-disgust, weakness and [fatal] diseases, such as pulmonary consumption, occur as the consequences of sexual intercourse.

79. *yoniyantrasamutpannāḥ susūkṣmā janturāśayaḥ |*
pīḍyamānā vipadyante yatra tan maithunaṃ tyajet ||

Extremely subtle collections of life are produced in the mechanical contrivance of the birth canal, where they die being crushed [by the phallus]. Therefore one should abandon sexual intercourse.

80. *raktajāḥ kṛmayaḥ sūkṣmā mṛdumadhyādhiśaktayaḥ |*
janmavartmasu kaṇḍūtiṃ janayanti tathāvidhām ||

[According to the *Ratirahasya*,[2] these collections of life consist of] subtle [forms of] insects (*kṛmi*) of low, middle and high power, which are generated in the blood within the birth canal, [and] which produce itching corresponding to their kind.[3]

81. *strīsambhogena yaḥ kāmajvaraṃ praticikīrṣati |*
sa hutāśaṃ ghṛtāhutyā vidhyāpayitum icchati ||

He who seeks to combat the fever of lust by copulation with a woman [is like he who] expects to extinguish a fire by throwing ghee [into it].

82. *varaṃ jvaladayaḥstambhaparirambho vidhīyate |*
na punar narakadvārarāmājaghanasevanam ||

It is better to embrace a burning iron-pillar than to enjoy the thighs of a woman being a door to hell.

[1] See Williams 1963:84-93.

[2] YŚ II.80b-d differ slightly from *Ratirahasya* III.8.

[3] In SV II.80, Hemacandra quotes a passage which occurs with a slight variation in Yaśodhara's *Jayamaṅgalāṭīkā* on Vātsyāyana's *Kāmasūtra* I.2. See J:I.333 n. 1; Jaini 1991b:190-191 n. 36.

83. *satām api hi vāmabhrūr dadānā hṛdaye padam |*
abhirāmaṃ guṇagrāmaṃ nirvāsayati niścitam ||

The moment a fair-eyed woman puts a foot in the heart of even virtuous people, she definitely ruins the collection of good virtues [in them].

84. *vañcakatvaṃ nṛśaṃsatvaṃ cañcalatvaṃ kuśīlatā |*
iti naisargikā doṣā yāsāṃ tāsu rameta kaḥ ||

Who will enjoy women whose innate faults are deceitfulness, cruelty, unsteadiness [of mind] [and] a predilection for bad habits.

85. *prāptuṃ pāram apārasya pārāvārasya pāryate |*
strīṇāṃ prakṛtivakrāṇāṃ duścaritrasya no punaḥ ||

It is possible to reach to the end of the ocean, but it is not possible to reach the end of the bad conduct of women, who are by nature crooked.

86. *nitambinyaḥ patiṃ putraṃ pitaraṃ bhrātaraṃ kṣaṇāt |*
āropayanty akārye 'pi durvṛttāḥ prāṇasaṃśaye ||

When women with beautiful buttocks are given to bad conduct, they will, in a moment, seduce even their husband, son, father [or] brother, into improper activity which even may endanger [their] life.

87. *bhavasya bījaṃ narakadvāramārgasya dīpikā |*
śucāṃ kandaḥ kaler mūlaṃ duḥkhānāṃ khānir aṅganā ||

Woman is the seed of creation, the illuminator of the path to the gate of hell, the root of sorrow, the source of deceit, [and] the mine of [various kinds of mental and physical] suffering.[1]

88. *manasy anyad vacasy anyat kriyāyām anyad eva hi |*
yāsāṃ sādhāraṇastrīṇām tāḥ kathaṃ sukhahetavaḥ ||

Prostitutes, who have one thing in mind, say something else, and do something quite different, how can they be a cause of happiness?[2]

89. *māṃsavisraṃ surāmiśram anekaviṭacumbitam |*
ko veśyāvadanaṃ cumbed ucchiṣṭam iva bhojanam ||

[1] Hemacandra states that the reason why sexual intercourse, and the faults of women, have been dealt with in the context of the *aṇuvratas,* is that these verses (YŚ II.76-87) are written for those householders who are interested in the *dharma* of the ascetics. But the next five verses (YŚ II.88-92) are, however, not concerned with householders. See SV II.87 (J:I. 337, l. 11): *evaṃ tāvad yatidharmānuraktaṃ gṛhasthaṃ prati sāmānyena maithunadoṣāḥ strīdoṣāś coktāḥ |.*

[2] On prostitution, see Sternbach 1965:199-270.

Who would kiss the mouth of a prostitute (*veśyā*), which has been kissed by countless pimps (*viṭa*), which is mixed with liquor, and which smells of raw meat, like left-over food (*ucchiṣṭa*).

90. *api pradattasarvasvāt kāmukāt kṣīṇasampadaḥ |*
vāso 'py ācchettum icchanti gacchataḥ paṇyayoṣitaḥ ||

Prostitutes (*paṇyayoṣit*) who have taken everything, [including] all the money, from [their] lover (*kāmuka*), even wish to rip his clothes off as he leaves.

91. *na devān na gurūn nāpi suhṛdo na ca bāndhavān |*
asatsaṅgaratir nityaṃ veśyāvaśyo hi manyate ||

One who is under the rule of prostitutes, always enjoying [their] bad company, does not respect either gods, teachers, friends or relatives.

92. *kuṣṭhino 'pi smarasamān paśyantīṃ dhanakāṅkṣayā |*
tanvantīṃ kṛtrimasnehaṃ niḥsnehāṃ gaṇikāṃ tyajet ||

One should abandon a harlot (*gaṇikā*) who even places lepers (*kuṣṭhin*) on a par with the god of love (*smara*) due to [her] longing for money, but who, on the other hand, is without affection and displays feigned love.

93. *nāsaktyā sevanīyā hi svadārā apy upāsakaiḥ |*
ākaraḥ sarvapāpānāṃ kiṃ punaḥ parayoṣitaḥ ||

Laymen ought to make love to their wives without even being attached, not to speak of [being attached to] other women who are a store-house of all [kinds of] evil.

94. *svapatiṃ yā parityajya nistrapopapatiṃ bhajet |*
tasyāṃ kṣaṇikacittāyāṃ viśrambhaḥ ko 'nyayoṣiti ||

A woman who shamelessly enjoys her paramour, having neglected her [own] husband, how can one have confidence in her [or] in [any] other woman [for that matter]?

95. *bhīror ākulacittasya duḥsthitasya parastriyām |*
ratir na yujyate kartum upasūnaṃ[1] paśor iva ||

Just as an animal near a slaughter-house is unhappy, one who is mentally retarded, afraid [of the woman's husband, the king, etc.], [or] miserable, [sleeping and sitting in ruined temples, etc.], finds no pleasure in indulging in love-making with another woman.

96. *prāṇasandehajananaṃ paramaṃ vairakāraṇam |*
lokadvayaviruddhaṃ ca parastrīgamanaṃ tyajet ||

[1] SV II.95: *upasūnam=sūnāsamīpe.*

One should refrain from the [whole] act of approaching other women. It creates doubt about [one's] life, it causes great enmity, and it is against both worlds [:heaven and earth].

97. *sarvasvaharaṇaṃ bandhaṃ śarīrāvayavacchidām |*
mṛtaś ca narakaṃ ghoraṃ labhate pāradārikaḥ ||

The adulterer (*pāradārika*) [in this life] obtains bondage, which robs him of all his possessions [and leads to] mutilation. Furthermore, at death, [he will be reborn in one of] the dreadful infernal regions.

98. *svadārarakṣaṇe yatnaṃ vidadhāno nirantaram |*
jānann api jano duḥkhaṃ paradārān kathaṃ vrajet ||

How can a man who continuously makes an effort to protect his own wife, have intercourse with another woman, even though he knows it [creates] suffering?

99. *vikramākrāntaviśvo 'pi parastrīṣu riraṃsayā |*
kṛtvā kulakṣayaṃ prāpa narakaṃ daśakandharaḥ ||

Even Rāvaṇa (*daśakandhara*), who conquered the whole world with his valour, brought ruin upon his family [and] went to hell because of his desire to enjoy [sexual intercourse with] other women.[1]

100. *lāvaṇyapuṇyāvayavāṃ padaṃ saundaryasaṃpadaḥ |*
kalākalāpakuśalām api jahyāt parastriyam ||

One should give up women belonging to other [men], even if every part [of their body] is beautiful, pure, and the abode of elegance and wealth, and [even if they are] skilful in all the arts.[2]

101. *akalaṅkamanovṛtteḥ parastrīsannidhāv api |*
sudarśanasya kiṃ brūmaḥ sudarśanasamunnateḥ ||

How much can we praise the eminent Sudarśana,[3] who remained in a spotless state of mind even when other women approached him.

102. *aiśvaryarājarājo 'pi rūpamīnadhvajo 'pi ca |*
sītayā rāvaṇa iva tyājyo nāryā naraḥ paraḥ ||

Women should, [on the other hand], leave other men alone, even if they are the king of kings in wealth, [like Kubera], or the god of love in beauty, [like Kāmadeva], just as Sītā left Rāvaṇa alone.

[1] The story of Rāvaṇa and Sītā found in SV II.99 (J:I.344, l. 9- I.366, l. 1) is based on TC IV.217-296. Rāvaṇa had kidnapped Sītā and longed to have sexual intercourse with her, as a result of which he went to hell. On Jaina Purāṇas, see Jaini 1984, 1991c, 1993a, 1997a, b; Cort 1993, 1995b. On the Jaina *Mahābhārata*, see Jaini 1984; Zydenbos 1991.

[2] 64 different arts are enumerated in the *Kāmasūtra* III.18-24.

[3] For a description of the ninth Sudaṃsaṇa, see Mehta/Chandra 1972:816.

103. napuṃsakatvaṃ tiryaktvaṃ daurbhāgyaṃ ca bhave bhave |
bhaven narāṇāṃ strīṇāṃ cānyakāntāsaktacetasām ||

Those men and women whose minds are attached to the wives [or husbands] of others are [re]born as hermaphrodites and animals, and will [encounter] repeated misfortunes in life after life.

104. prāṇabhūtaṃ caritrasya parabrahmaikakāraṇam |
samācaran brahmacaryaṃ pūjitair api pūjyate ||

When one practises [the vow of] continence which is the essence of [the correct] conduct [of laymen and mendicants] and which is the single cause of [achieving] the supreme reality [of liberation], one is worshipped [in mind, body and speech] even by those who are worshipped by others, [such as gods, demons and kings].

105. cirāyuṣaḥ susaṃsthānā dṛḍhasaṃhananā narāḥ |
tejasvino mahāvīryā bhaveyur brahmacaryataḥ ||

As a result of the practice of continence, men obtain long life, well-shaped [bodies], strong constitutions, luminousness and great potency.

v. Limiting the Possessions

106. asaṃtoṣam aviśvāsam ārambhaṃ duḥkhakāraṇam |
matvā mūrcchāphalaṃ kuryāt parigrahaniyantraṇam ||

Once [a layperson] has understood that discontentedness – distrust and involvement (*ārambha*) – results from possessiveness (*mūrcchā*) [and] is the cause of suffering, he should limit [his] possessions.[1]

107. parigrahamahatvād dhi majjaty eva bhave 'mbudhau |
mahāpota iva prāṇī tyajet tasmāt parigraham ||

Due to a great amount of possessions, a human being definitely sinks into the ocean of existence, like a huge [over-loaded] ship (*mahāpota*). One should, therefore, avoid [owning too many] possessions [which are the cause of hell].[2]

108. trasareṇusamo 'py atra na guṇaḥ ko 'pi vidyate |
doṣās tu parvatasthūlāḥ prāduḥṣyanti parigrahe ||

Similar to dustlike *trasa* creatures there is not a single virtue in [possession], but the defects are big as a mountain, and they demoralize.

109. saṅgād bhavanty asanto 'pi rāgadveṣādayo dviṣaḥ |
muner api calec ceto yat tenāndolitātmanaḥ ||

[1] SV II.106 (J:I.388, l. 10) quotes *Sarvārthasiddi* VII.17 (*mūrcchā parigrahaḥ*). Cf. TAS VII. 12; Norman 1991:34. On *ārambha*, see TAS VI.8; Jaini 1979:177 n. 47; Lindquist 1932:62f.

[2] Cf. TAS VI.16.

Even latent enemies, such as attachment and aversion, come into existence due to attachment [to possessions], just as even the mind of a mendicant (*muni*) becomes fickle due to [contact with] those whose [minds] are agitated.

110. saṃsāramūlam ārambhās teṣāṃ hetuḥ parigrahaḥ |
tasmād upāsakaḥ kuryād alpam alpam parigraham | |

Involvement is the cause of *saṃsāra,* and the cause of it is ownership. A lay disciple should, therefore, gradually decrease [his] wealth.

111. muṣṇanti viṣayastenā dahati smarapāvakaḥ |
rundhanti vanitāvyādhā saṅgair aṅgīkṛtaṃ naram | |

The objects of the surrounding world rob a man who is subjected to attachment, fire in the form of passion burns [him], [and] beasts in the form of women obstruct [him].

112. tṛpto na putraiḥ sagaraḥ kucikarṇo na godhanaiḥ |
na dhānyais tilakaśreṣṭhī na nandaḥ kanakotkaraiḥ | |

Sagara, [the second Cakravartin], was not content with [his 60.000] sons, Kucikarṇa with [his] property in cattle, Tilakaśreṣṭhī with [his storage of] grain, [and king] Nanda was not [satisfied with] heaps of gold.[1]

113. tapaḥśrutaparīvārāṃ śamasāmrājyasampadam |
parigrahagrahagrastās tyajeyur yogino 'pi hi | |

Mendicants (*yogin*) who are possessed by the demon of ownership will give up even the wealth coming from the kingdom of equanimity, including austerities and learning.

114. asaṃtoṣavataḥ saukhyaṃ na śakrasya na cakriṇaḥ |
jantoḥ saṃtoṣabhājo yad abhayasyeva jāyate | |

There is no happiness, either for the king of gods, or for the universal monarchs, who possess discontentedness (*asaṃtoṣa*), but there is for an [ordinary] person, like Abhaya[kumāra], who possesses contentedness.[2]

115. sannidhau nidhayas tasya kāmagavy anugāminī |
amarāḥ kiṅkarāyante saṃtoṣo yasya bhūṣaṇam | |

One who has contentedness as his ornament, for him there is wealth at hand, the wish-fulfilling cow follows him, and the gods become his servants.

[1] For the story of Sagara, see SV II.112 (J:I.395, l. 4-I.398, l. 13) which is based on TC II. 166. On Sagara and his 60,000 sons, see Fick 1889. Sagara is also mentioned by the Buddhists (Charpentier 1922:344 n. 35) as well as by Brāhmaṇical epic literature, such as the *Rāmāyana, Brahmāṇḍapurāṇa* and *Mahābhārata* (van Buitenen 1975:424-427).

[2] Cf. YŚ II.106. On Abhayakumāra, see SV II.114 (J:I.404, l. 1-I.420, l. 6); TC VI.270-275.

The Three Virtuous Vows

i. Restraining Travel in a Given Direction

1. *daśasv api kṛtā dikṣu yatra sīmā na laṅghyate* |
   khyātaṃ digviratir iti prathamaṃ tad guṇavratam | |

When one does not transgress a territory which exists within the ten directions, [then] that constitutes the first virtuous vow (*guṇavrata*) called *digvirati.*

2. *carācarāṇāṃ jīvānāṃ vimardananivartanāt* |
   taptāyogolakalpasya sadvrataṃ gṛhiṇo 'py adaḥ | |

This virtuous vow [of *digvirati*] also applies to the householder, who is as [dangerous as] a heated iron-ball (*taptāyogola*), because it prevents him from killing mobile and immobile beings.

3. *jagadākramamāṇasya prasarallobhavāridheḥ* |
   skhalanaṃ vidadhe tena yena digviratiḥ kṛtā | |

He who has taken [the vow of] *digvirati* has thereby formed an embankment for the ocean of greed, which [otherwise] rushes in and attacks all humanity.

ii. Restricting Things which may be Enjoyed Once and Frequently

4. *bhogopabhogayoḥ saṃkhyā śaktyā yatra vidhīyate* |
   bhogopabhogamānaṃ tad dvaitīyīkaṃ guṇavratam | |

When one decides, according to one's ability, what number of [things] should be enjoyed once (*bhoga*), and what number of [things] should be enjoyed repeatedly (*upabhoga*), [then] that [constitutes] the second virtuous vow [called] *bhogopabhoga-māna.*

5. *sakṛd eva bhujyate yaḥ sa bhogo 'nnasragādikaḥ* |
   punaḥ punaḥ punarbhogya upabhogo 'ṅganādikaḥ | |

Bhoga is that which is only to be enjoyed once, like food and a garland. *Upabhoga* is that which is to be enjoyed again and again, such as a woman, [a house, a bed, a seat and a vehicle].

The Sixteen Inedibles

6. *madyaṃ māṃsaṃ navanītaṃ madhūdumbarapañcakam* |
   anantakāyam ajñātaphalaṃ rātrau ca bhojanam | |
7. *āmagorasasaṃpṛktadvidalaṃ puṣpitaudanam* |
   dadhy ahardvitayātītaṃ kuthitānnaṃ ca varjayet | |

One should abstain from [consuming][1] (1) liquor, (2) meat [from animals living on the earth, in the water or moving in the air, as well as skin, blood, fat and marrow], (3) butter [from the cow, buffalo, goat, or a mixture of these], (4) honey [from the *makṣika, bhramara* and *kauttika* bee],[2] (5-9) the five kinds of tree pods,[3] (10) food containing infinite bodies,[4] (11) unknown fruit, (12) [food eaten] at night, (13) pulses mixed with raw milk products, (14) rice that has fermented, (15) curds kept for more than two days, and (16) tainted food.[5]

8. *madirāpānamātreṇa buddhir naśyati dūrataḥ |*
vaidagdhībandhurasyāpi daurbhāgyeneva kāminī ||

(1) Just as through bad luck even a rake (*vaidagdhībandhura*) [may lose his] wife, one may lose one's senses merely on account of drinking liquor.

9. *pāpāḥ kādambarīpānavivaśīkṛtacetasaḥ |*
jananīṃ hā priyīyanti jananīyanti ca priyām ||

Evil people, whose minds have gone beyond control because of the consumption of liquor (*kādambarī*), alas! they mistake their mother for their mistress and their mistress for their mother.

10. *na jānāti paraṃ svaṃ vā madyācalitacetanaḥ |*
svāmīyati varākaḥ svaṃ svāminaṃ kiṅkarīyati ||

He whose mind is disturbed by liquor does not know the difference between himself and others. [Such] a fool makes himself a master and his master his servant.

[1] In addition to these four *vikṛtis* (alcohol, meat, butter and honey) presented in YŚ/SV III.6-7, Hemacandra introduces a list of ten *vikṛtis* in SV III.129 (J:II.719, l. 7-II.720, l. 6), adding milk or *kṣīra* (from the cow, buffalo, goat, sheep or camel), curds (*dadhi*), ghee (*ghṛta*), oil (*taila*), molasses (*guḍa*) and *avagāhima*. See Williams 1963:39-40. For further details on the different categories of food and the rationale behind the various restrictions, see Williams 1963:102-116; Cort 1989:268-287. See also Dundas 1985:185-186 with n. 170; Jaini 1993b.

[2] *Makṣikā*, fly or bee (Latin: *musca*, fly). In *Ṛgveda* I.162.9 it is certainly a fly or a wasp, but in I.119.9 (*uta syā vām madhuman makṣikārpanan* "and for you two that bee hummed about the sweetness"), the idea is that the bee leads the Aśvinī to the hive. The bee in North and especially North-West India, Pakistan and Kashmir is *Apis cerana indica*, Fabr., often called "The Indian Bee". *Bhramara* is usually the Indian Rock Bee, *Apis dorsata*, Fabr.; it is a little larger than the European Bee and is found all over the Subcontinent. The third kind of bee, *Kauttika*, is more difficult to trace. It i conceivable, however, that honey and pollen from two very conspicuous families of bees may be indicated.

[3] See YŚ III.42.

[4] See YŚ III.44-46; Williams 1963:113-116.

[5] Hemacandra's list of 16 items deviates somewhat from the standard list of 22 items presented in Nemicandra's *Pravacanasāroddhāra* (vv. 245-246). See Williams 1963:110-113; Jaini 1993b.

11. madyapasya śavasyeva luṭhitasya catuṣpathe |
mūtrayanti mukhe śvāno vyātte vivaraśaṅkayā | |

A drunken person rolls about like a carcass on the crossroad [and] dogs urinate in [his] mouth assuming the opened mouth to be a hole.

12. madyapānarase magno nagnaḥ svapiti catvare |
gūḍhaṃ ca svam abhiprāyaṃ prakāśayati līlayā | |

A person who is given to the pleasure of drinking liquor sleeps naked on the cross-road and exposes, with the greatest ease, [even his most] secret intentions.

13. vāruṇīpānato yānti kāntikīrtimatiśriyaḥ |
vicitrāś citraracanā viluṭhatkajjalād iva | |

[A person's] beauty, fame, intelligence and wealth, vanish by imbibing liquor (*vāruṇī*), just as paintings with many colours are discoloured by soot (*kajjala*).

14. bhūtārtavan narīnarti rāraṭīti saśokavat |
dāhajvarārtavad bhūmau surāpo loluṭhīti ca | |

A drunk person (*surāpa*) dances like a man possessed, as it were, by a spirit, laments loudly, as if taken by grief, and rolls about on the ground, as if suffering from a burning fever.

15. vidadhaty aṅgaśaithilyaṃ glapayantīndriyāṇi ca |
mūrcchām atucchāṃ yacchantī hālā hālāhalopamā | |

Liquor (*hālā*) is comparable to poison (*hālāhala*) since it produces looseness of body, weakens the senses and creates a long spell of swooning.

16. vivekaḥ saṃyamo jñānaṃ satyaṃ śaucaṃ dayā kṣamā |
madyāt pralīyate sarvaṃ tṛṇyā vahnikaṇād iva | |

Judgment, [self-]control, knowledge, truth[fulness], purity [of conduct and] compassion, all are extinguished by liquor, just as a haystack is [extinguished] by a spark of fire.

17. doṣāṇāṃ kāraṇaṃ madyaṃ madyaṃ kāraṇam āpadām |
rogātura ivāpathyaṃ tasmān madyaṃ vivarjayet | |

Liquor is the cause of [all] defects and calamities. One should, therefore, avoid liquor, just as a person who is afflicted with disease [should avoid] unsuitable food.

18. cikhādiṣati yo māṃsaṃ prāṇiprāṇāpahārataḥ |
unmūlayaty asau mūlaṃ dayākhyaṃ dharmaśākhinaḥ | |

(2) He who desires to eat meat by killing living beings uproots the root of the tree of religion called compassion.

19. aśanīyan sadā māṃsaṃ dayāṃ yo hi cikīrṣati |
jvalati jvalane vallīṃ sa ropayitum icchati | |

He who is always greedy for food [in the form of] meat, [and yet] desires to be compassionate, [is like a person who] wants to grow a plant in a burning fire.

20. *hantā palasya vikretā saṃskartā bhakṣakas tathā |*
kretānumantā dātā ca ghātakā eva yan manuḥ ||

One who kills for meat, one who sells it, one who prepares it, one who eats it, one who approves [of your buying it], [and] one who gives [it away], are [all] definitely killers, [even] according to Manu.

21. *anumantā viśasitā nihantā krayavikrayī |*
saṃskartā copahartā ca khādakaś ceti ghātakāḥ ||

[According to Manu], "one who approves of [the killing of an animal], one who dissects it, one who kills it, one who sells and buys [the meat], one who prepares it, one who serves it, and one who eats it, [all] are killers."[1]

22. *nākṛtvā prāṇināṃ hiṃsāṃ māṃsam utpadyate kvacit |*
na ca prāṇivadhaḥ svargyas tasmān māṃsaṃ vivarjayet ||

"Without doing harm to living beings, meat cannot be procured. Moreover, murder is not something that leads to heaven. Therefore, [even Manu recommends you to] abandon meat."[2]

23. *ye bhakṣayanty anyapalaṃ svakīyapalatuṣṭaye |*
ta eva ghātakā yan na vadhako bhakṣakaṃ vinā ||

Those who eat the meat of other [living beings] in order to satisfy their own flesh, they are definitely murderers [themselves], since without a consumer [there can be] no killer.

24. *mṛṣṭānnāny api viṣṭhāsād amṛtāny api mūtrasāt*[3] *|*
syur yasminn aṅgakasyāsya kṛte kaḥ pāpam ācaret ||

Who will undertake such an evil [activity] for the sake of this miserable body in which even delicious food may become excrement, and ambrosia, urine.

25. *māṃsāśane na doṣo 'stīty ucyate yair durātmabhiḥ |*
vyādhagṛdhravṛkavyāghraśṛgālās tair gurūkṛtāḥ ||

Those wicked fellows who declare that there is no fault in eating meat, they have made hunters, eagles, wolves, tigers and jackals their teachers.[4]

26. *māṃ sa bhakṣayitāmutra yasya māṃsam ihādmy aham |*
etan māṃsasya māṃsatve niruktaṃ manur abravīt ||

[1] YŚ III.21=MS V.51.

[2] YŚ III.22=MS V.48.

[3] For the unusual forms, *viṣṭhāsād ... mūtrasāt*, see Whitney 1889:407, §1108.

[4] SV III.25 (J:II.439, l. 2) quotes MS V.56.

"Manu gives [the following] derivation (*nirukta*) [of the word meat:] "The one whose meat I eat here [in this life], he is going to eat me in the next. This is the real meaning of the word 'me-eat' (*māṃ-sa*)."[1]

27. *māṃsāsvādanalubdhasya dehinaṃ dehinaṃ prati |*
hantuṃ pravartate buddhiḥ śākinyā iva durdhiyaḥ ||

The mind of one who is addicted to the enjoyment of meat, like an evil-minded spirit (*śākinī*), is [always] engaged in [thoughts of how] to kill each and every being.

28. *ye bhakṣayanti piśitaṃ divyabhojyeṣu satsv api |*
sudhārasaṃ parityajya bhuñjate te halāhalam ||

Those who eat meat (*piśita*), even [though] there are divine edibles available, eat poison, having abandoned ambrosia.

29. *na dharmo nirdayasyāsti palādasya kuto dayā |*
palalubdho na tad vetti vidyād vopadiśen na hi ||

There is no religion for one who is pitiless, [and] how can there be compassion for someone who eats meat? [However], one who is desirous of meat does not know this, for if he did know, he would not prescribe it.

30. *kecin māṃsaṃ mahāmohād aśnanti na paraṃ svayam |*
devapitratithibhyo 'py kalpayanti yad ūcire ||

Some [people] do not only eat meat themselves out of great ignorance, but they even serve it to gods, manes and [visiting] mendicants, arguing as follows:

31. *krītvā svayaṃ vāpy utpādya paropahṛtam eva vā |*
devān pitṝn samabhyarcya khādan māṃsaṃ na dūṣyati ||

[According to Manu], "one is not guilty [of sin] if one eats meat – whether one has bought it, produced it [by killing an animal] or received it from others – [as long as] one has worshipped the gods [and] the manes [with it]."[2]

32. *mantrasaṃskṛtam apy adyād yavālpam api no palam |*
bhavej jīvitanāśāya hālāhalalavo 'pi hi ||

[1] YŚ III.26 differs slightly from MS V.55. On the idea that man suffers in the next world the same fate he has caused in this world, see Schmidt 1968:643-645. Cf. the pseudo-etymology in MS V.33: "A twice-born man who knows the rules must not eat meat against the rules unless he is in distress. For, having eaten meat against the rules, he is, when dead, eaten by these [animals] without fail." (quoted from Schmidt 1968:630 with n. 3). See Wezler 1993b on the *Vedāṅkuśa* and its relation to YŚ and its quotations of MS.

[2] YŚ III.31 differs slightly from MS V.55.

One should not ingest even [as little as] a small slice of meat, even if it has been consecrated by [the chanting of] *mantras,* since (*hi*) even a small drop of poison results in the destruction of [one's] life.

33. sadyaḥsaṃmūrcchitānantajantusantānadūṣitam |
narakādhvani pātheyaṃ ko 'śnīyāt piśitaṃ sudhīḥ ||

Which intelligent man will eat meat, which immediately [after the killing of the animal] is blemished by a continuous flow of infinite numbers of living beings formed into a solid mass, and which is like provisions on the road leading to hell?

34. antar muhūrtāt parataḥ susūkṣmajanturāśayaḥ |
yatra mūrcchanti tan nādyaṃ navanītaṃ vivekibhiḥ ||

(3) Within 48 minutes after [the butter is separated from the buttermilk], it becomes the breeding ground for extremely subtle life [where they grow]. Butter should, therefore, not be consumed by the wise.

35. ekasyāpi hi jīvasya hiṃsane kim aghaṃ bhavet |
jantujātamayaṃ tat ko navanītaṃ niṣevate ||

If there is [so much] evil in the killing of a single being, who would eat butter which is full of life?

36. anekajantusaṅghātanighātanasamudbhavam |
jugupsanīyaṃ lālāvat kaḥ svādayati mākṣikam ||

(4) Who will eat honey, which is produced by the killing of numerous living beings [and] which is disgusting like saliva?

37. bhakṣayan mākṣikaṃ kṣudrajantulakṣakṣayodbhavam |
stokajantunihantṛbhyaḥ saunikebhyo 'tiricyate ||

One who eats honey, which is manufactured by the destruction of tens of thousands of tiny beings, is worse than butchers who kill [comparatively] few living beings.

38. ekaikakusumakroḍād rasam āpīya makṣikāḥ |
yad vamanti madhūcchiṣṭaṃ tad aśnanti na dhārmikāḥ ||

Religious people should not eat honey, which consists of the leavings of [matter] which bees spit out, having drunk the nectar from the interior of one flower after the other.

39. apy auṣadhakṛte jagdhaṃ madhu śvabhranibandhanam |
bhakṣitaḥ prāṇanāśāya kālakūṭakaṇo 'pi hi ||

Even if taken as a medicine, honey is the cause of hell, [just as] the swallowing of even a small quantity of poison leads to death.

40. *madhuno 'pi hi mādhuryam abodhair ahahocyate |*
āsādyante yadāsvādāc ciraṃ narakavedanāḥ | |

Ah! Honey is [conventionally] said to be sweet by [its] unenlightened consumers. [In reality, however,] hellish pain results from eating [it].

41. *makṣikāmukhaniṣṭhyūtaṃ jantughātodbhavaṃ madhu |*
aho pavitraṃ manvānā devasnāne prayuñjate | |

Alas! Honey, which is produced by destroying living beings spewed from the mouth of bees, is considered holy [and even] used in the lustration of the god [by people such as the Śaivites].

42. *udumbaravaṭaplakṣakākodumbaraśākhinām |*
pippalasya ca nāśnīyāt phalaṃ kṛmikulākulam | |

(5-9) One should not consume fruit of [the following five fig] trees crawling with a multitude of worms (*kṛmi*): *Udumbara,*[1] Banyan (*vaṭa*),[2] *Plakṣa,*[3] Crow-*udumbara* (*kākodumbara*)[4] and the Pipal [or the Indian Fig Tree] (*pippala*).[5]

43. *aprāpnuvann anyabhakṣyam api kṣāmo bubhukṣayā |*
na bhakṣayati puṇyātmā pañcodumbarajaṃ phalam | |

Even if one is weak due to hunger, [or] unable to obtain other food, a pious [Jaina] should not eat fruit coming from [these] five fig trees.

44. *ārdraḥ kandaḥ samagro 'pi sarvaḥ kiśalayo 'pi ca |*
snuhī lavanavṛkṣātvak kumārī girikarṇikā | |
45. *śatāvarī virūḍhāni guḍūcī komalāmlikā |*
pallyaṅko 'mṛtavallī ca vallaḥ sūkarasaṃjñitaḥ | |
46. *anantakāyāḥ sūtroktā apare 'pi kṛpāparaiḥ |*
mithyādṛśām avijñātā varjanīyāḥ prayatnataḥ | |

(10) Every moist bulb (*kanda*) and each sprout (*kiśalaya*), [the tree] *Snuhī,*[6] Lavanī-tree-bark (*lavanavṛkṣātvak*),[7] Cardamom (*kumārī*),[8] *Girikarṇikā,*[9] *Śatāvarī,*[1]

[1] *Ficus racemosa,* Linn. It is also called "The Wild Fig Tree". Cf. Bosch 1944:63-64.

[2] *Ficus bengalensis,* Linn. On *vaṭa* or *nyagrodha*, see Bosch 1944:97-98.

[3] *Ficus virens,* Ait. See Bosch 1944:100.

[4] *Ficus hispida,* Linn.f.

[5] *Ficus religiosa,* Linn.

[6] *Euphorbia antiquorum,* Linn., or *Euphorbia neriifolia,* Linn.

[7] *Lavanī,* unidentifiable. It was later (17-18th cent.) identified with the non-autochthonous *Annona reticulata,* Linn., "Bullock's Heart" (Brandis 1906:22; Lötschert/Beese 1983:222).

[8] *Elettaria cardamomum,* Maton (Hooker 1875-1897:IV.251), or one of several other plants.

[9] *Clitoria ternatea,* Linn. Though unlikely, *girikarṇikā* may refer to either *Achyranthes aspera,* Linn., or *Achyranthes bidentata,* Blume.

Śatāvarī,[1] sprouted [pulses or grains] (*virūḍha*), *Guḍūcī*,[2] the pleasant Tamarind (*amlikā*),[3] beetroot (*pallyaṅka*),[4] *Amṛtavallī*,[5] *Sūkaravalla*,[6] [and plants] with infinite bodies[7] [growing outside of India and] mentioned in the scriptures, as well as other unknown [plants], should be diligently avoided by those who are compassionate [and] who have an incorrect view of reality, [maintaining that plants do not have a Self].[8]

47. *svayaṃ pareṇa vā jñātaṃ phalam adyād viśāradaḥ* |
niṣiddhe viṣaphale vā mā bhūd asya pravartanam | |

(11) An intelligent person should eat fruit known to himself or to others, [but] he should keep away from prohibited or poisonous fruit.

48. *annaṃ pretapiśācādyaiḥ sañcaradbhir niraṅkuśaiḥ* |
ucchiṣṭaṃ kriyate yatra tatra nādyād dinātyaye | |

(12) One should not, at any occasion, eat food after sunset which may be contaminated by [the touch of] arbitrarily roaming [spirits], such as ghosts (*preta*) and goblins (*piśāca*), or by other [evil spirits].

49. *ghorāndhakāraruddhākṣaiḥ patanto yatra jantavaḥ* |
naiva bhojye nirīkṣyante tatra bhuñjīta ko niśi | |

Who would eat at night where creatures, [such as insects (*kṛmi*), ants (*pipīlikā*) and flies (*makṣikā*)], may imperceptively have fallen into the food, [one's] sight being obstructed in the pitch-dark night?

50. *medhāṃ pipīlikā hanti yūkā kuryāj jalodaram* |
kurute makṣikā vāntiṃ kuṣṭarogaṃ ca kolikaḥ | |
51. *kaṇṭako dārukhaṇḍaṃ ca vitanoti galavyathām* |
vyañjanāntar nipatitas tālu vidhyati vṛścikaḥ | |

[1] *Asparagus racemosus*, Willd.

[2] *Tinospora cordifolia*, Miers. Cf. *Amṛtavallī*.

[3] *Tamarindus indicus*, Linn. (Brandis 1906:252). Indigenous to Africa, but probably introduced very early.

[4] *Pallyaṅka* or *pālaṅkya*, *Beta vulgaris*, Linn.

[5] *Tinospora cordifolia*, Willd. *Amṛtavallī* and *Guḍūcī* would seem to be proper synonyms, but the fact that they are mentioned side by side suggests a wrong identification of one of them.

[6] See Williams 1963:114-115. *Sūkara* is probably an edible root or bulb of the same kind as *Sūkarakanda* (whatever that is). *Sūkaravalla* may refer to the much discussed *sūkaramaddava* which the Buddha consumed before his death according to the *Mahāparinibbāṇasutta*.

[7] The *anantakāyas* are plants which assume collective (*sādhāraṇa*) forms, i. e. are inhabited by an infinite number of living organisms. See Williams 1963:114-116.

[8] See the ten kinds of plant-bodies (*vanaspati*) in TC II.296 n. 440. According to the Jaina tradition, Hemacandra wrote a botanical vocabulary, the *Nighaṇṭuśeṣa*. See, however, Bühler 1936:37; Vogel 1979:345.

52. *vilagnaś ca gale vālaḥ svarabhaṅgāya jāyate |*
ity ādayo dṛṣṭadoṣāḥ sarveṣāṃ niśi bhojane ||

The obvious disadvantages for all [those who have an incorrect view of reality and] eat at night are for example that an ant (*pipīlikā*) fallen into the sauce destroys the intelligence, a louse (*yūkā*) causes dropsy, a fly (*makṣikā*) makes one vomit, a spider (*kolika*) [causes] leprosy, thorn and pieces of wood cause a sore throat, a scorpion (*vṛścika*) perforates the palate, and resin and hair bring about stammering.

53. *nāprekṣya sūkṣmajantūni niśy adyāt prāsukāny api |*
apy udyatkevalajñānair nādṛtaṃ yan niśāśanam ||

One should not thoughtlessly eat even insentient [food] at night [since it may contain] minute, invisible organisms [such as *kunthu*].[1] Even by those who have obtained omniscience eating at night is not held in [high] esteem.[2]

54. *dharmavin naiva bhuñjīta kadācana dinātyaye |*
bāhyā api niśābhojyaṃ[3] *yad abhojyaṃ pracakṣate ||*

He who knows the rules [according to the scriptures] should not, at any time, eat after sunset. Even [ordinary people] being outside [of the Jaina teaching] are of the opinion that food consumed at night is not [real food] to be consumed.

55. *trayītejomayo bhānur iti vedavido viduḥ |*
tatkaraiḥ pūtam akhilaṃ śubhaṃ karma samācaret ||

Those conversant with the Vedas declare that the sun is full of the splendour of the three Vedas, [*Ṛg-*, *Sāma-* and *Yajurveda*], [and] all auspicious actions are purified by its beams.

56. *naivāhūtir na ca snānaṃ na śrāddhaṃ devatārcanam |*
dānaṃ vā vihitaṃ rātrau bhojanaṃ tu viśeṣataḥ ||

Oblation to [the fire], bathing, offerings to the manes, worshipping the gods, and in particular, eating at night, are illicit.

57. *divasasyāṣṭame bhāge mandībhūte divākare |*
naktaṃ tad dhi vijānīyān na naktaṃ niśi bhojanam ||

[1] *Kunthu* is a small insect the origin of which TC (VI.351) narrates: "At that time [the creature] *kunthu* by name originated, which can not be lifted up. It can not be seen by the eye when it is motionless. When it moves, it can be seen."

[2] On the controversy between the Śvetāmbara and Digambara traditions concerning the food habits of an omniscient person, see Dundas 1985.

[3] Cf. YŚ III.53d.

As everyone knows, night (*nakta*) [begins] at the eighth part of the day when the sun grows dim (i.e. three hours prior to sunset), [and] one should not eat at night.[1]

58. devais tu bhuktaṃ pūrvāhṇe madhyāhne ṛṣibhis tathā |
aparāhṇe tu pitṛbhiḥ sāyāhne daityadānavaiḥ ||
59. sandhyāyāṃ yakṣarakṣobhiḥ sadā bhuktaṃ kulodvaham |
sarvavelāṃ vyatikramya rātrau bhuktam abhojanam ||

[As it is stated in the *Devīpurāṇa*:][2] "In the morning the gods eat, at midday the seers, in the afternoon the manes, in the evening [demons, such as] *daityas* and *dānavas,* and in the twilight the demigods and *rākṣasas.*[3] Such food is always good for the family. Having passed all [these] appropriate mealtimes, [food] enjoyed at night is a 'non-meal'."

60. hṛnnābhipadmasaṅkocaś caṇḍarocirapāyataḥ |
ato naktaṃ na bhoktavyaṃ sūkṣmajīvādanād api ||

[According to Āyurveda], when the light from the sun vanishes, the heart lotus and the navel lotus contract. One should, therefore, not eat at night. [Another reason is that, due to the absence of light], one may consume tiny creatures.

61. saṃsajjīvasaṅghātaṃ bhuñjānā niśi bhojanam |
rākṣasebhyo viśiṣyante mūḍhātmānaḥ kathaṃ nu te ||

How can those dull-witted persons who enjoy nightly meals, which have been in contact with multitude of living beings, be distinguished from demons (*rākṣasa*)?

62. vāsare ca rajanyāṃ ca yaḥ khādann eva tiṣṭhati |
śṛṅgapucchaparibhraṣṭaḥ spaṣṭaṃ sa paśur eva hi ||

He who goes on eating day and night, he is clearly a simple animal [though] without horns and a tail.

63. aho mukhe 'vasāne ca yo dve dve ghaṭike tyajan |
niśābhojanadoṣajño 'śnāty asau puṇyabhajanam ||

Listen! He who is aware of the defects resulting from eating at night, avoids eating during the first and last 48 minutes of the day. That is wholesome intake of food.

[1] See Cort 1989:274-276; Williams 1963:107-110. On the various definition of *nakta* (night) and the Brāhmaṇical *naktavrata* which amounts to eating at night and fasting during the day as a religious vow or penance, see Kane 1930-1962 (V.1):101-103. Cf. MS VI.19: "Having collected food according to his ability, he may either eat at night [only], or in the day-time [only], or at every fourth meal-time, or at every eighth." (tr. by Bühler 1964:202).

[2] YŚ III.58-59 differ slightly from *Devīpurāṇa* 78.4-5a. See J:III.1292.

[3] On *daitya, dānava, rākṣasa,* see O'Flaherty 1980 (index).

64. *akṛtvā niyamaṃ doṣābhojanād dinabhojy api |*
phalaṃ bhajen na nirvyājaṃ na vṛddhir bhāṣitaṃ vinā | |

If one has not made a vow not to eat at night, one eating by day will not enjoy the real result [of such abstention]. Without something said, no profit.

65. *ye vāsaraṃ parityajya rajanyām eva bhuñjate |*
te parityajya māṇikyaṃ kācam ādadate jaḍāḥ | |

Those imbecile persons who only eat at the night, [and] not during the day, [are like those who] reject a ruby (*māṇikya*) and accept glass (*kāca*).

66. *vāsare sati ye śreyas kāmyayā niśi bhuñjate |*
te vapanty ūṣara kṣetre śālīn saty api palvale | |

Those who at their own will would rather eat when it is night are [like those who] sow rice on saline soil even though a [water] tank is available.

67. *ulūkakākamārjāragṛdhraśaṃvarasūkarāḥ |*
ahivṛścikagodhāś ca jāyante rātribhojanāt | |

Because of eating at night, one is reborn as an owl, or a crow, or a cat, or a vulture, or a pig, or a serpent, or a scorpion or a lizard.

68. *śrūyate hy anyaśapathān anādṛtyaiva lakṣmaṇaḥ |*
niśābhojanaśapathaṃ kārito vanamālayā | |

It is told [in the *Rāmāyaṇa*] that Lakṣmaṇa, having disregarded other oaths, was forced to swear the oath of not eating at night by [his wife] Vanamālā.[1]

69. *karoti viratiṃ dhanyo yaḥ sadā niśi bhojanāt |*
so 'rddhaṃ puruṣāyuṣasya syād avaśyam upoṣitaḥ | |

He who permanently renounces eating at night is blessed [and] will definitely spend half of his life fasting.

70. *rajanībhojanatyāge ye guṇāḥ parito 'pi tān |*
na sarvajñād ṛte kaścid aparo vaktum īśvaraḥ | |

No one except an omniscient person is able to tell all the advantages for those who abstain from eating during nighttime.

71. *āmagorasasaṃpṛktadvidalādiṣu jantavaḥ |*
dṛṣṭāḥ kevalibhiḥ sūkṣmās tasmāt tāni vivarjayet | |

(13-16) Subtle organisms are observed by the omniscient in pulses with raw milk products, [rice that has fermented, curds kept for more than two days, and tainted food]. Therefore these are to be avoided.

[1] On the story of Vanamālā and the reason why Lakṣmaṇa had to take the oath of not eating at night, see TC IV.227-232.

72. *jantumiśraṃ phalaṃ puṣpaṃ pattraṃ cānyad api tyajet |*
sandhānam api saṃsaktaṃ jinadharmaparāyaṇaḥ | |

[To sum up:] Those who are devoted to Jainism should renounce fruits, flowers, leaves, and other [things] that are mixed with living beings, as well as [things which are] joined or attached [with sentient beings].[1]

iii. Abstaining from the Five Minor Types of Meaningless Violence

73. *ārtaṃ raudram apadhyānaṃ pāpakarmopadeśitā |*
hiṃsopakāridānaṃ ca pramādācaraṇaṃ tathā | |
74. *śarīrādyarthadaṇḍasya pratipakṣatayā sthitaḥ |*
yo 'narthadaṇḍas tattyāgas tṛtīyaṃ tu guṇavratam | |

That which [not only] stands opposed to purposeful violence with respect to the body, etc., but which [also] repudiates meaningless violence, [such as] brooding (*apadhyāna*) or harming oneself or others,[2] offering harmful advice (*pāpakarmopadeśitā*), facilitating destruction (*hiṃsopakāridāna*), [and] careless conduct (*pramādācaraṇa*), that constitutes the third virtuous vow.[3]

75. *vairighāto narendratvaṃ puraghātāgnidīpane |*
khacaratvādy apadhyānam muhūrtāt paratas tyajet | |

Brooding over killing an enemy, becoming a king, ruining a town, setting fire, flying, etc., should not exceed 48 minutes.

76. *vṛṣabhān damaya kṣetraṃ kṛṣa ṣaṇḍaya vājinaḥ |*
dākṣiṇyāviṣaye pāpopadeśo 'yaṃ na kalpate | |

Harmful advice, such as "break in the oxens", "plough the fields", "castrate the horse", is not suitable, unless it is a question of being helpful [to sons, brothers, ploughmen, etc., and should not be given out of mere talkativeness].

77. *yantralāṅgalaśastrāgnimuśalodūkhalādikam |*
dākṣiṇyāviṣaye hiṃsraṃ nārpayet karuṇāparaḥ | |

[A lay disciple] who is compassionate towards other living beings should not procure harmful [things], such as carts, ploughs, swords, bows, pestles, mortars and bellows, [unless] it is a question of being helpful.

78. *kutūhalād gītanṛtanāṭakādinirīkṣaṇam |*
kāmaśāstraprasaktiś ca dyūtamadyādisevanam | |

[1] Cf. YŚ/SV III.97.

[2] Compared to virtuous (*dharma*) and pure (*śukla*) meditation, extensively treated by Hemacandra in YŚ/SV VII-XI, *ārta-* and *raudradhyāna* are discussed only in connection with the layman's conduct. On the latter two forms of meditation, see *Sthānāṅgasūtra* IV.1.247; TAS IX.31-36; Bronkhorst 1993a; Tatia 1951:281 n. 1.

[3] See Williams 1963:123-131.

79. *jalakrīḍāndolanādivinodo jantuyodhanam |*
ripoḥ sutādinā vairaṃ bhaktastrīdeśarāṭkathā ||
80. *rogamārgaśramau muktvā svāpaś ca sakalāṃ niśām |*
evamādi pariharet pramādācaraṇaṃ sudhīḥ ||

A wise man should abandon careless conduct,[1] such as out of curiosity listening to concerts, watching dance [displays] and theatrical representations [without a religious theme], [as well as] being fond of [reading] books on sexual love, being addicted to gambling, liquor [and dicing]. [He should furthermore renounce] entertainment, such as sporting in the water, playing with swings (*andolana*),[2] [watching] animal fights [between cocks, etc.], [nursing] enmity towards the sons, etc., of [one's] enemy, idle talk about food, women, [one's] country and king. [He should also] not sleep the whole night, except due to illness [and] fatigue from walking.

81. *vilāsahāsaniṣṭhyūtanidrākalahaduṣkathāḥ |*
jinendrabhavanasyāntar āhāraṃ ca caturvidham ||

Inside the temple of the Jinendra [he should avoid] sport, laughing loudly, spitting, sleeping, disputing, gossiping, and [consuming any of] the four kinds of food.[3]

The Four Educational Vows

i. Equanimity

82. *tyaktārtaraudradhyānasya tyaktasāvadyakarmaṇaḥ |*
muhūrtaṃ samatā yā tāṃ viduḥ sāmāyikavratam ||

Sāmāyikavrata is known as that [state of] equanimity (*samatā*) which [a person attains] who has abandoned self-depreciating (*ārta*) and cruel (*raudra*) thoughts[4] and [all] faulty actions for a period of 48 minutes.[5]

83. *sāmāyikavratasthasya gṛhiṇo 'pi sthirātmanaḥ |*
candrāvataṃsakasyeva kṣīyate karma sañcitam ||

Even for a firm-minded householder who is established in the vow of *sāmāyika*, [accumulated] *karma* is destroyed, as was the case of Candrāvataṃsaka.

[1] On the causes of carelessness (*pramāda*), see *Uttarādhyayanasūtra* XXXII.

[2] Cf. Williams 1963:124.

[3] These are food which is swallowed (*pāna*), drunk (*pāna*), chewed/nibbled (*khādima*) and tasted/served as a relish (*svādima*). See Williams 1963:39.

[4] See YŚ/SV III.73.

[5] See Williams 1963:132-135.

ii. Limiting the Area of one's Movement

84. *digvrate parimāṇaṃ yat tasya saṃkṣepaṇaṃ punaḥ |*
dine rātrau ca deśāvakāśikavratam ucyate | |

The limitation [set] in the *digvrata*[1] for a person is furthermore shortened for a day or a night. This is called *deśāvakāśikavrata.*

iii. Fasting on the Eighth and Fourteenth Day of Each Lunar Fortnight

85. *catuṣparvyāṃ caturthādi kuvyāpāraniṣedhanam |*
brahmacaryakriyāsnānādityāgaḥ poṣadhavratam | |

On the four holy days (*catuṣparvya*)[2] [one should perform asceticism], such as fasting (*caturthā*), suspend blameworthy activities, practice continence [and] abandon [bodily care], such as bathing. [This is called] *poṣadhavrata.*[3]

86. *gṛhiṇo 'pi hi dhanyās te puṇyaṃ ye poṣadhavratam |*
duṣpālaṃ pālayanty eva yathā sa culanīpitā | |

Even householders who practice the meritorious, [but] difficult, *poṣadhavrata,* like the father of Culanī, are praiseworthy.[4]

iv. Sharing with Ascetic Guests

87. *dānaṃ caturvidhāhārapātrācchādanasadmanām |*
atithibhyo 'tithisaṃvibhāgavratam udīritam | |

Offerings alms, [such as] the four kinds of food,[5] bowls, clothing, and a place to stay to a [mendicant] guest, is called *atithisaṃvibhāgavrata.*[6]

88. *paśya saṅgamako nāma sampadaṃ vatsapālakaḥ |*
camatkārakarīṃ prāpa munidānaprabhāvataḥ | |

Take notice of [the example of] the calf-herd (*vatsapālaka*) by name Saṅgamaka,[1] who acquired an astonishing [amount of] wealth through [presenting] gifts to mendicants.

[1] See YŚ/SV III.1.

[2] I.e. the eighth (*aṣṭamī*) and the fourteenth (*caturdaśī*) day of the month, and the full moon (*purṇimā*) and new moon day (*amāvāsī*). On these four days, a householder performs this vow, i.e., he stays in the temple and lives almost as a monk. The fast starts the day before at noon and ends the day after at noon (1+2+1=4 meals).

[3] On the *poṣadhavrata,* see Williams 1963:142-149. Hemacandra (SV III.85; J:II.485, ll. 8-9) defines this vow as follows: *poṣaṃ puṣṭiṃ prakramād dharmasya dhatte poṣadhaḥ* "*poṣadha* is that which strengthens or fattens the religious life." (tr. by Williams 1963:143).

[4] On Culāni, see TC VI.209-211, V.323-325.

[5] See YŚ III.81.

[6] See Jaini 1979:217-218.

Infractions related to the Five Minor Vows

89. vratāni sāticārāṇi sukṛtāya bhavanti na |
aticārās tato heyāḥ pañca pañca vrate vrate ||

When the [minor] vows are infracted, they are not for the good [of a lay disciple]. Therefore one should abstain from the infractions – five for each [minor] vow.

90. krodhād bandhaś chavicchedo 'dhikabhārādhiropaṇam |
prahāro 'nnādirodhaś cāhiṃsāyāṃ parikīrtitāḥ ||

(1) [Keeping cattle and children in] captivity out of anger, (2) skinning, (3) overloading [cattle or humans], (4) beating, and (5) depriving [someone] of food [and drink], etc., these are declared [to be the infractions] with respect to [the minor vow of] non-harm.[2]

91. mithyopadeśaḥ sahasābhyākhyānaṃ guhyabhāṣaṇam |
viśvastamantrabhedaś ca kūṭalekhaś ca sūnṛte ||

(1) [Spreading of] false information, (2) sudden calumniating, (3) revealing [somebody else's] secret, (4) revealing a trusted secret, and (5) [producing] forged documents, [these are the infractions] with respect to [the minor vow of] truthfulness.

92. stenānujñā tadānītādānaṃ dviḍrājyalaṅghanam |
pratirūpakriyā mānānyatvaṃ cāsteyasaṃśritāḥ ||

(1) [Giving] a thief [one's] consent, (2) receiving stolen goods from him, (3) transgressing [the limits of] the enemy's kingdom, (4) producing a counterfeit, and (5) [using] false measures, [these are the infractions] pertaining to the minor vow of honesty.[3]

93. itvarāttāgamo 'nāttāgatir anyavivāhanam |
madanātyāgraho 'naṅgakrīḍā ca brahmaṇi smṛtāḥ ||

(1) Intercourse with a woman [temporarily] taken [as a wife], (2) intercourse with an unmarried woman, (3) match-making, (4) excessive sex indulgence, and (5) amorous play [with limbs other than the organs of sexual enjoyment], these are considered [the infractions] pertaining to the minor vow of continence.[4]

94. dhanadhānyasya kupyasya gavādeḥ kṣetravāstunaḥ |
hiraṇyahemnaś ca saṃkhyātikramo 'trāparigrahe ||

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[1] See SV III. 88 (J:II.508, l. 6-II.518, l. 2). Cf. TC X.92-105.

[2] See Williams 1963:64-71.

[3] See Williams 1963:78-84.

[4] See Williams 1963:84-93.

Exceeding the limits set for (1) grain and other foodstuffs [by packing several individual items together], (2) for household chattels [by counting several individual items as one single unit], (3) [for bipeds and quadrupeds, such as] cows [by disregarding their offspring when counting them], (4) for land and houses [by incorporating several items into one lot], and (5) for gold and silver [by not counting donated goods], [these are the infractions] pertaining to [the minor vow of] non-possession.[1]

95. *bandhanād bhāvato garbhād yojanād dānatas tathā |*
pratipannavratasyaiṣa pañcadhāpi na yujyate | |

For one who has taken [the minor] vow [of limiting one's possessions, the following] five kinds [of infractions] are not allowed:[2] [Exceeding the limits set for grain, etc.,] by (1) packaging together, (2) [postponing one's] interest [to a later date], (3) [not counting] the womb(s) [or the young ones for a certain period], (4) joining [utensils in order to keep the total number of items below the set limit], and (5) [pretending] to give [property away to one's wife, for example].

Infractions related to the Three Virtuous Vows

96. *smṛtyantardhānam ūrdhvādhastiryagbhāgavyatikramaḥ |*
kṣetravṛddhiś ca pañceti smṛtā digviratīvrate | |

(1) Forgetfulness, going beyond the limits in an (2) upward, (3) downward, (4) and horizontal direction, and (5) expanding the limits of the area of movement, these are the five infractions with respect to the [minor] vow of restraining [movement in a given] direction (*digviratīvrata*).[3]

97. *sacittastena saṃbaddhaḥ saṃmiśro 'bhiṣavas tathā |*
duṣpakvāhāra ity ete bhogopabhogamānagāḥ | |

These [are the infractions] connected with the vow of restricting the things which may be enjoyed once and those which may be enjoyed frequently (*bhogopabhogamāna*[-*vrata*]): (1) [Consuming] sentient things, (2) [consuming what is] connected [with sentient things], (3) [consuming food which is] mixed [with sentient things], (4) [consuming what has been conserved by] fermentation, and (5) consuming [food which is] not properly cooked.[4]

98. *amī bhojanatas tyājyāḥ karmataḥ kharakarma tu |*
tasmin pañcadaśa malān karmādānāni saṃtyajet | |

[1] See TAS VII.17; Jaini 1979:177 with n. 44; Williams 1963:94-99.

[2] See Williams 1963:98-99; TC V.400 n. 356.

[3] See Williams 1963:99-102.

[4] See Williams 1963:102-107.

These [five infractions described above] are concerned with the renunciation of food, whereas the cruel activities [listed below] are concerned with [one's] occupation. In the following, the 15 impure occupations which one should avoid [are described:]

Prohibited Occupations

99. aṅgāravanaśakaṭabhāṭakasphoṭajīvikāḥ |
dantalākṣārasakeśaviṣavāṇijyakāni ca | |

100. yantrapīḍā nirlāñchanam asatīpoṣaṇaṃ tathā |
davadānaṃ sarahśoṣa iti pañcadaśa tyajet | |

(1) Livelihood from charcoal (*aṅgāra*), (2) forest (*vana*), (3) carts (*śakaṭa*), (4) transport fees (*bhāṭaka*), (5) [hewing and] digging (*sphoṭa*), trade in (6) [animal by-products such as] ivory (*danta*), (7) lac [and similar substances] (*lākṣā*), (8-9) men (*dvipād*), animals (*catuṣpād*), anything liquid (*rasa*) and forbidden foodstuffs (*keśa*), (10) destructive articles (*viṣa*), work involving (11) milling (*yantrapīḍā*), (12) mutilation (*nirlāñchana*), (13) breeding and rearing (*asatīpoṣaṇa*), (14) the use of fire (*davadāna*), [and] (15) the use of water (*sarahśoṣa*). These are the fifteen [occupations which] one should avoid.[1]

101. aṅgārabhrāṣṭrakaraṇaṃ kumbhāyaḥsvarṇakāritā |
ṭhaṭhāratveṣṭakāpākāv iti hy aṅgārajīvikā | |

(1) Livelihood by use of charcoal [includes] making coal [out of fire], construction of ovens, being a potter, an ironsmith, and a goldsmith, as well as the burning [performed] by a black-smith and a brick-maker.

102. chinnāchinnavanapattraprasūnaphalavikrayaḥ |
kaṇānāṃ dalanāt peṣād vṛttiś ca vanajīvikā | |

(2) Sale of cut or uncut timber, leaves, shoots and fruits, [making of flour] from pounding [in a mill], and grinding of grains [between two stones], is called livelihood by use of the forest.

103. śakaṭānāṃ tadaṅgānāṃ ghaṭanaṃ kheṭanaṃ tathā |
vikrayaś ceti śakaṭajīvikā parikīrtitā | |

(3) Construction of carts [or] parts of them, driving them and selling them, is called "livelihood by use of cart".

104. śakaṭokṣalulāyoṣṭrakharāśvataravājinām |
bhārasya vāhanād vṛttir bhaved bhāṭakajīvikā | |

[1] These 15 forbidden occupations are listed in the *Upāsakadaśā* and form a purely Śvetāmbara category. They are markedly similar to those not permitted for a brahmin who maintains himself as a *śūdra*. See Williams 1963:117-123.

(4) [To earn one's livelihood] by transporting goods in a cart, [or on the back of] oxen, buffaloes, camels, donkeys, mules [and] horses, [such a] profession is called livelihood by carts.

105. saraḥkūpādikhananaśilākuṭṭanakarmabhiḥ |
pṛthivyārambhasambhūtair jīvanaṃ sphoṭajīvikā | |

(5) Excavating [artificial] pools and wells, etc., quarrying of rocks, [or] making a living by any other work pertaining to the earth, [such as the ploughing of fields], is called livelihood from [hewing and] digging.

106. dantakeśanakhāsthitvagromṇo grahaṇam ākare |
trasāṅgasya vaṇijyārthaṃ dantavāṇijyam ucyate | |

(6) [Obtaining] ivory, [tail-]hairs [of yaks, etc.], claws [of owls, etc.], bones (i.e. shells) [of conches, etc.], pelts [of antelopes, etc.], [and] fedders [of geese] in abundance (*ākare*), from mobile beings for the sake of [earning one's] living is called livelihood in [animal by-products such as] ivory.

107. lākṣāmanaḥśilānīlīdhātakīṭaṅkaṇādinaḥ |
vikrayaḥ pāpasadanaṃ lākṣāvāṇijyam ucyate | |

(7) Sale of destructive [things such as] lac, red arsenic, indigo, *dhātakī*,[1] borax (*ṭaṅkaṇa*), etc., is called trade in lac – an abode of evil.

108. navanītavasākṣaudramadyaprabhṛtivikrayaḥ |
dvipāccatuṣpādvikrayo vāṇijyaṃ rasakeśayoḥ | |

(8-9) Sale of butter, fat, honey, liquor, etc., [is called] trade in alcohol (*rasa*), [etc., whereas] sale of men and animals [is called] trade in [creatures that have] hair (*keśa*).[2]

109. viṣāstrahalayantrāyoharitālādivastunaḥ |
vikrayo jīvitaghnasya viṣavāṇijyam ucyate | |

(10) Trade in life-destructive articles, such as the poison [aconite], weapons, [such as swords], iron [implements, such as spades and] ploughs, mechanical devices, [such as water-wheels], and yellow orpiment of arsenic, etc., is called trade in toxic substances.

110. tilekṣusarṣapairaṇḍajalayantrādipīḍanam |
dalatailasya ca kṛtir yantrapīḍā prakīrtitā | |

(11) [Livelihood by mechanically] crushing sesamum seed, sugar-cane, mustard seed, castor-oil beans in a watermill (*jalayantra*), etc., and working with oil from leaves, is called [work involving] milling.

[1] *Woodfordia fruticosa* (L.) Kurz.

[2] See Williams 1963:119.

111. nāsāvedho 'ṅkanaṃ muṣkacchedanaṃ pṛṣṭhagālanam |
karṇakambalavicchedo nirlāñchanam udīritam | |

(12) Nose-piercing, branding, castration, docking, cutting off the ear and dew-laps, is called [work involving] mutilation.

112. sārikāśukamārjāraśvakukkuṭakalāpinām |
poṣo dāsyāś ca vittārtham asatīpoṣaṇaṃ viduḥ | |

(13) [The breeding and keeping of destructive animals and birds, such as] nightingales, parrots, cats, dogs, cocks, peacocks, and the rearing of a female slave for profit, is known as work involving breeding and rearing.

113. vyasanāt puṇyabuddhyā vā davadānaṃ bhaved dvidhā |
saraḥśoṣaḥ saraḥsindhuhṛdāder ambusaṃplavaḥ | |

(14-15) The work involving the use of fire is twofold, either out of habit, or out of considering it to be a meritous act. Draining the water from a lake, a river, a pond, etc., [is called] work involving the use of water. [All are bad occupations].

114. saṃyuktādhikaraṇatvam upabhogātiriktatā |
maukharyyam atha kautkucyaṃ kandarpo 'narthadaṇḍagāḥ | |

[The infractions] related to [the third virtuous vow called], *anarthadaṇḍa*,[1] include (1) the bringing together of harmful implements, [such as a plough, a pounder and a cart], (2) superfluity of luxuries, (3) talkativeness, (4) buffoonery, [and] (5) libidinous speech.

Infractions related to the Four Educational Vows

115. kāyavāṅmanasāṃ duṣṭapraṇidhānam anādaraḥ |
smṛtyanupasthāpanaṃ ca smṛtāḥ sāmāyakavrate | |

(1-3) Misdirection of body, speech and mind [during meditation], (4) instability [with respect to the practice of equanimity], and (5) forgetfulness [of it], are defined as [the infractions] related to the vow of *sāmāyika*.[2]

116. preṣyaprayogānayane pudgalakṣepaṇaṃ tathā |
śabdarūpānupātau ca vrate deśāvakāśike | |

(1) Sending a servant for something from outside [of the set area], (2) having something brought from outside, (3) communicating by throwing objects [and thereby attracting the attention of someone outside of the prescribed area], (4) communicating by making sounds, and (5) communicating by making signs [to someone outside the area, constitute the infractions] pertaining to the vow of limiting the area of one's movement.

[1] See YŚ III.75-82.
[2] See YŚ III.82-88.

117. utsargādānasaṃstārā anavekṣyāpramṛjya ca |
anādaraḥ smṛtyanupasthāpanaṃ ceti poṣadhe ||

(1-3) Excreting or making one's bed without examining and sweeping the spot, (4) disrespect [towards the *poṣadhavrata*], and (5) forgetfulness [of having undertaken it], are [the infractions] related to [the vow of] *poṣadha*.[1]

118. sacitte kṣepaṇaṃ tena pidhānaṃ kālalaṅghanam |
matsaro 'nyāpadeśaś ca turyaśikṣāvrate smṛtāḥ ||

(1) Throwing [alms] on sentient beings, (2) covering [alms with sentient beings], (3) transgressing the appointed time, (4) jealousy in almsgiving, (5) pretending that the alms belong to others, these are defined [as the transgressions] pertaining to the fourth educational vow.

An Exceptional Layman and his Daily Routine

119. evaṃ vratasthito bhaktyā saptakṣetryāṃ dhanaṃ vapan |
dayayā cātidīneṣu mahāśrāvaka ucyate ||

Thus, one who is firm in [the twelve] vows and with devotion strews his wealth in the seven "fields",[2] including [images, temples, scriptures, male mendicants, female mendicants, laymen [and] laywomen], and one who out of compassion [strews his wealth on] the oppressed, [such a person] is said to be an exceptional layman.[3]

120. yaḥ sad bāhyam anityaṃ ca kṣetreṣu na dhanaṃ vapet |
kathaṃ varākaś cāritraṃ duścaraṃ sa samācaret ||

He who does not strew existing wealth, which is external and impermanent, into [these seven] fields, how can such a wretch [ever hope to be able to] practice the conduct [of a mendicant], which is difficult to realize.

121. brāhmye muhūrta uttiṣṭhet parameṣṭhīstutiṃ paṭhan |
kiṃdharma kiṃkulaś cāsmi kiṃvrato 'smīti ca smaran ||

[The exceptional layman] should get up [before dawn] at the [auspicious] moment [called] Brāhma, reciting the praises to the [five] highest venerables: [the arhats or the Jinas, the perfected beings (*siddha*) who have attained liberation (*mokṣa*), the mendicant leaders of the Jaina order (*ācārya*), the mendicant preceptors (*upādhyāya*) and all the Jaina mendicants (*sādhu*)],[4] and he should

[1] See YŚ/SV III.85-86.

[2] See Cort 1989:314-340.

[3] For Jaina objections to image worship, see SV III.119; J:III.566.

[4] See Jaini 1979:162-165.

ponder over [the questions]: What is my *dharma*? What is my family [duty]? What are my vows?[1]

122. śuciḥ puṣpāmiṣastotrair devam abhyarcya veśmani |
pratyākhyānaṃ yathāśakti kṛtvā devagṛhaṃ vrajet ||

[Having made himself] pure [through mouth-rinsing (*mukhaprakṣālana*), tooth-cleaning (*gaṇḍūṣakaraṇa*), tongue-scraping (*jihvalekhana*), bathing (*snāna*), [and] having [externally and internally] worshipped the deity (i.e. the Jina) with flowers, oblations and hymns of praise, [on the shrine] in [his] house, and having renounced [certain food-stuffs] (*pratyākhyāna*), according to his ability, he should go to the temple.[2]

123. praviśya vidhinā tatra triḥ pradakṣiṇayej jinam |
puṣpādibhis tam abhyarcya stavanair uttamaiḥ stuyāt ||

Having entered there, he should, according to the rite, circumambulate the Jina three times, clockwise, [then], having worshipped him with flowers, etc., he should eulogize [him] with excellent hymns of praise.[3]

124. tato gurūṇām abhyarṇe pratipattipuraḥsaram |
vidadhīta viśuddhātmā pratyākhyānaprakāśanam ||

Then, in the presence of a teacher, the purified [layman] discloses, with great devotion, [what temporary rules he has taken in the early morning concerning] the renunciation of certain foods.

125. abhyutthānaṃ tadāloke 'bhiyānaṃ ca tadāgame |
śirasy añjalisaṃśleṣaḥ svayam āsanaḍhaukanam ||
126. āsanābhigraho bhaktyā vandanā paryupāsanam |
tadyāne 'nugamaś ceti pratipattir iyaṃ guroḥ ||

When he sees the [teacher], he should immediately rise from his seat to receive [him], [and] when he comes near, he should with folded hands in front of the forehead offer his seat [to him]. [Then he himself] receives a seat [and] with great devotion, he performs the ritual salutation (*vandana*)[4] [of the monk]. When [the

[1] YŚ/SV III.121-132 draws largely on *Dharmabindu* III.46ff. See Cort 1991a; Handiqui 1949:269-282; Williams 1963:182-184.

[2] In SV III.122 Hemacandra prescribes the daily practice of a king, here Kumārapāla, which includes visiting the temple three times a day without wearing any external accessories, etc. On this and the Jaina notion of an ideal king, see Cort 1998. For Hemacandra's description of Kumārapāla's daily routine found in the *Dvyāśrayakāvya*, see Majumdar 1956: 123.

[3] YŚ/SV III.122-123 (J:II.580-584) describes the eightfold worship (*aṣṭaprakārīpūjā*). For a summary, see Cort 1989:504-507, 1991b; Babb 1988; Humphrey 1985.

[4] On the *caityavandana* rite, see SV III.123 (J:II.588-650); Cort 1989:349-357, 504; Williams 1963:187-198.

monk] leaves [the temple], [then he may also] follow. This is considered "honouring of the teacher".

127. tataḥ pratinivṛttaḥ san sthānaṃ gatvā yathocitam |
sudhīr dharmāvirodhena vidadhītārthacintanam ||

Then, having returned [from the temple and] gone to his own place, a wise [layman] should, in a manner which does not conflict with his religious duties, take care of his business.[1]

128. tato madhyāhnikīṃ pūjāṃ kuryāt kṛtvā ca bhojanam |
tadvidbhiḥ saha śāstrārtharahasyāni vicārayet ||

After [work] he should perform the noon worship (*pūjā*), and having had his lunch, he should study the "mysteries" of the texts together with those who know them.

129. tataś ca sandhyāsamaye kṛtvā devārcanaṃ punaḥ |
kṛtāvaśyakakarmā ca kuryāt svādhyāyam uttamam ||

Then, having once more worshipped the divine [Jina] at the time of sunset, and having performed the [six] mandatory duties (*āvaśyaka*), [such as confession (*pratikramaṇa*)],[2] he should study the scriptures.

130. nyāyye kāle tato devagurusmṛtipavitritaḥ |
nidrām alpām upāsīta prāyeṇābrahmavarjakaḥ ||

Then, at the proper time, the lay devotee, who is purified by remembering the deity and the teacher, should take a light sleep generally avoiding sex.

131. nidrācchede yoṣidaṅgasatattvaṃ paricintayet |
sthūlabhadrādisādhūnāṃ tannivṛttiṃ parāmṛśan ||

After having slept, he should contemplate the real nature of a young woman's limbs, reflecting upon [the manner in which] Sthūlabhadra[3] and other saints abstained from such an attachment [to the female body].

[1] See YŚ/SV III.99-113.

[2] The six mandatory duties or *āvaśyakas* include (1) practice of equanimity (*sāmāyika*), which is also one of the *śikṣāvratas,* as well as the third of eleven spiritual stages (*pratimā*) prescribed for the layman, (2) praise of the twenty-four Tīrthaṅkaras (*caturviṃśatistava*), (3) worship of the mendicant teachers (*vandanaka*), (4) expiation for transgressions (*pratikramaṇa*), (5) abandonment of the body (*kāyotsarga*), and (6) renunciation of certain foods, activities, etc. for a certain period of time (*pratyākhyāna*). See Jaini 1979:189-191; Williams 1963:184-185. SV III.122-130 (J:II.580-585) contain a detailed treatment of the *āvaśyakas* and the *pūjā.* On the *āvaśyakas,* see Leumann 1934; Balbir 1990a, b, 1993; Bruhn 1981; on the *pūjā,* see YŚ III.123 n.

[3] On the story of Sthūlabhadra and how he abstained from sexual activity in the presence of the courtesan, Kośā, see TC II.349. Alsdorf followed up the development of the

132. yakṛcchakṛnmalaśleṣmamajjāsthiparipūritāḥ |
snāyusyūtā bahī ramyāḥ striyaś carmaprasevikāḥ | |

[He should think of] women as bags of leather made up of sinews which are pleasant to look at from outside, but [inside] filled with faeces, impurities, marrow, phlegm, nerves and bones.

133. bahirantarviparyāsaḥ strīśarīrasya ced bhavet |
tasyaiva kāmukaḥ kuryād gṛdhragomāyugopanam | |

If one incorrectly mistakes the inner for the outer of the woman's body, then one should save this [body as food] for vultures and jackals.

134. strīśastreṇāpi cet kāmo jagad etaj jigīṣati |
tucchapicchamayaṃ śastram kiṃ nādatte sa mūḍhadhīḥ | |

[One should think that], if the god of love desires to gain victory over the entire world, why does this dull-witted [god use a woman as his weapon] and not a weapon made of a peacock's feather [which is not that full of excrement, etc., and not that difficult to obtain].[1]

135. saṅkalpayoninānena hāhā viśvaṃ viḍambitam |
tad utkhanāmi saṅkalpam mūlam asyeti cintayet | |

Alas! The whole world is harassed by this god of love (*saṅkalpayoni*), [resulting in wretched lamentation of gods, such as Brahmā, Viṣṇu and Śiva]. One should, therefore, think [after waking up]: "I shall uproot this thought which is the source of all this [embracement and adoration of women]".

136. yo yaḥ syād bādhako doṣas tasya tasya pratikriyām |
cintayed doṣamukteṣu pramodaṃ yatiṣu vrajan | |

Whatever obstructing fault that may exist, [such as attachment, anger and pride], he should think of [its] remedy, [such as detachment, friendliness and humility]. He does so by delighting in teachers who are free from [such] defects.

137. duḥsthāṃ bhavasthitiṃ sthemnā sarvajīveṣu cintayan |
nisargasukhasargaṃ teṣv apavargam vimārgayet | |

Sthūlabhadra legend in his thesis from 1928. Bühler (1936:93 n. 80) remarks that the legend of Sthūlabhadra in SV III.131 is given by Hemacandra almost verbatim after his *Pariśiṣṭaparvan* (VIII.2-193, IX.55-111) without, however, referring to the latter, which is customary. The entire *Pariśiṣṭaparvan* has recently been translated by Fynes (1998) thereby completing Hertel's and Lefeber's works from 1909 and 1990, respectively. On Jaina localized histories to which the *Pariśiṣṭaparvan* or the *Sthavirāvalī* belongs, see Cort 1995:480-490.

[1] Cf. Ingalls 1965:149-152, esp. v. 331: "Whose bow is a garland, whose string are buzzing bees, whose mark is women, and who shoots the hearts with arrows five, the qualities of sense; may he, who bodiless has yet the strength to conquer all the world, may Love, who lives in women's glances, lead you to your loves."

[The layman] who is firmly convinced that worldly existence is miserable for all living beings, should, for the sake of [all] these [people], seek liberation, which has the nature of happiness.

138. saṃsarge 'py upasargāṇāṃ dṛḍhavrataparāyaṇāḥ |
dhanyās te kāmadevādyāḥ ślāghyās tīrthakṛtām api | |

[After relinguishing sleep, he should also think of] those blessed [lay-followers], like Kāmadeva,[1] who were praised even by the Tīrthaṅkaras, and who kept to their vows even when they were subject to attacks.

139. jino devaḥ kṛpā dharmo guravo yatra sādhavaḥ |
śrāvakatvāya kas tasmai na ślāghetāvimūḍhadhīḥ | |

[In Jainism] where the Jina is the deity, compassion the teaching, and the teachers those who lead you to the goal, who of unbewildered intelligence would not praise having this as the true religion?

140. jinadharmavinirmukto mā bhūvaṃ cakravarty api |
syāṃ ceṭo 'pi daridro 'pi jinadharmādhivāsitaḥ | |

[One should cultivate desires such as:] I do not want to be a Universal Monarch (*cakravartin*) if I cannot have the Jina and his *dharma.* I do not mind even if I become a slave or a poor man, [as long as I may] be consecrated in the teaching of the Jina.

141. tyaktasaṅgo jīrṇavāsā malaklinnakalevaraḥ |
bhajan mādhukarīṃ vṛttiṃ municaryāṃ kadā śraye | |

When shall I resort to the conduct of a mendicant, who is free from attachment, whose clothes are [all] old, whose body is smeared with dust, and whose mode of livelihood is like that of a bee?

142. tyajan duḥśīlasaṃsargaṃ gurupādarajaḥ spṛśan |
kadāhaṃ yogam abhyasyan prabhaveyaṃ bhavacchide | |

When shall I be able to put an end to existence, abandoning the company of people of evil conduct, touching the dust of the feet of the teacher (i.e. being in his company) and practising *yoga*?

143. mahāniśāyāṃ prakṛte kāyotsarge purād bahiḥ |
stambhavat skandhakaṣaṇaṃ vṛṣāḥ kuryuḥ kadā mayi | |

When shall I be able to stand in meditation at midnight outside of the city, like a pillar, with the bulls brushing their shoulders against me, [thinking I am just a pillar]?

[1] Kāmadeva is the name of a Jaina householder who conquered the assaults of women. See TC VI.208-209.

144. *vane padmāsanāsīnaṃ kroḍasthitamṛgārbhakam |*
kadā ghrāsyanti vaktre māṃ jaranto mṛgayūthapāḥ ||

When will the leaders of the herd smell my mouth, [taking me to be a lifeless thing, when I am] seated in the woods, in the lotus posture, with the young of deer resting in my lap.

145. *śatrau mitre tṛṇe straiṇe svarṇe 'śmani maṇau mṛdi |*
mokṣe bhave bhaviṣyāmi nirviśeṣamatiḥ kadā ||

When shall I become someone who do not distinguish between an enemy and a friend, grass and a woman, gold and a stone, jewel and clay, liberation and worldly existence?

146. *adhiroḍhuṃ guṇaśreṇīṃ niḥśreṇīṃ muktiveśmanaḥ |*
parānandalatākandān kuryād iti manorathān ||

Thus one should [cultivate] desires which are the root of the creeper of supreme bliss in order to climb the ladder of the fourteen stages (*śreṇī*) of purification (*guṇa*[*-sthāna*]) to the abode of liberation.[1]

147. *ity āhorātrikīṃ caryām apramattaḥ samācaran |*
yathāvaduktavṛttastho gṛhastho 'pi viśudhyati ||

Even a householder who carefully observes the [prescribed] conduct regarding day and night, and who adheres to proper conduct, according to what has been said [above], will be purified.[2]

Ritual Death by Fasting

148. *so 'thāvaśyakayogānāṃ bhaṅge mṛtyor athāgame |*
kṛtvā saṃlekhanām ādau pratipadya ca saṃyamam ||
149. *janmadīkṣājñānamokṣasthāneṣu śrīmadarhatām |*
tadabhāve gṛhe 'raṇye sthaṇḍile jantuvarjite ||
150. *tyaktvā caturvidhāhāraṃ namaskāraparāyaṇaḥ |*
ārādhanāṃ vidhāyoccaiś catuḥśaranam āśritaḥ ||
151. *ihaloke paraloke jīvite maraṇe tathā |*
tyaktvāśaṃsāṃ nidānaṃ ca samādhisudhayokṣitaḥ ||
152. *parīṣahopasargebhyo nirbhīko jinabhaktibhāk |*
pratipadyeta maraṇam ānandaḥ śrāvako yathā ||

[1] On the 14 *guṇasthānas* constituting the mendicant's path to liberation, see Jaini 1979: 272-273; Schubring 1962:320-322; Cort 1991a:411-412.

[2] In SV III.148 (J:II.761-762), Hemacandra presents the model of the eleven stages (*pratimā*) of the layman's path, as originally described in the canonical *Upāsakadaśāḥ*. These eleven stages represent a path parallel to that of the mendicant. See Cort 1989: 257; Williams 1963:172-181; Jaini 1979:186.

If one is unable to perform the [six] mandatory duties,[1] [and] if death is imminent, having undertaken [the vow of] ritual death by fasting (*saṃlekhanā*),[2] he [then] takes new restraints. [For the implementation of ritual death], he should go where the Tīrthaṅkaras were born, renounced the world, [reached] enlightenment and died. If he cannot go there, [he may carry out the ritual], either in his own house, in the forest, or in a level place (*sthaṇḍila*) free from insects.[3] Having renounced the four kinds of food,[4] and concentrating on the holy litany ([*pañca-*]*namaskāra*),[5] he should worship [the Jina, etc.,] [and] take refuge in the four refuges (*catuḥśarana*). He who is besprinkled with the ambrosia of liberation (*samādhi*) has no anticipation left, either in this world or in the next, either in life or in death. Fearless of any calamities or afflictions (*parīṣaha*),[6] devoting himself to the worship of the Jina, he should attain death [while in meditation ([*samādhi-*]*maraṇa*), like the lay-follower Ānanda.

153. prāptaḥ sa kalpeṣv indratvam anyad vā sthānam uttamam |
modate 'nuttaraprājyapuṇyasaṃbhārabhāk tataḥ ||
154. cyutvotpadya manuṣyeṣu bhuktvā bhogān sudurlabhān |
virakto muktim āpnoti śuddhātmāntarbhavāṣṭakam ||

Having reached [heaven], he rejoices for eons as the king of the gods, or in any other superior position, as a result of the excellent rewards of [his] accumulated merits. Then, coming out of heaven, he will be reborn as a human, and having experienced [a kind of] enjoyment which is very hard to obtain, being detached [from the world, like Bharata],[7] [and] being pure-hearted, he attains liberation within eight lifetimes.

155. iti saṃkṣepataḥ samyag ratnatrayam udīritam |
sarvo 'pi yad anāsādya nāsādayati nirvṛtim ||

Thus in brief I have explained the three proper jewels without which nobody can attain liberation.

[1] See YŚ III.129 n.

[2] On *saṃlekhanā,* see TC I.357; *Ācārāṅgasūtra* I.7.8; Jaini 1979:227-239; Wiley 2000a:ch. 6.

[3] On Jaina places of pilgrimage, see Jaini 1979:205-207.

[4] See YŚ/SV III.81.

[5] The holy litany of the Jainas is directed towards the *arhats,* i.e. the Jinas, the *siddhas* or perfected beings who have attained liberation, the mendicant leaders or *ācāryas,* the mendicant preceptors (*upādhyāya*), and the mendicants (*sādhu*). See Jaini 1979:162 with n. 1, 296-297, 300. In YŚ/SV the *pañcanamaskāramantra* is also part of Tantric virtuous meditation (*dharmadhyāna*), called *padasthadhyāna.* See YŚ VIII.1-80.

[6] See TAS IX.9-12.

[7] See YŚ/SV I.10.

The Self as the Identity of the Three Jewels

1. *ātmaiva darśanajñānacāritrāṇy athavā yateḥ |*
yat tadātmaka evaiṣa śarīram adhitiṣṭhati ||

[From a different perspective (*naya*)], the faith, knowledge and conduct of a mendicant (*yati*)[1] are identical with his Self, [and] since this [Self] constitutes their nature, it rules over the body.[2]

2. *ātmānam ātmanā vetti mohatyāgād ya ātmani |*
tad eva tasya cāritraṃ taj jñānaṃ tac ca darśanam ||

[1] Hemacandra uses different terms to designate a Jaina mendicant. From a historical point of view, the most important are *muni* (YŚ I.34, 38, 43, III.88, 141, VIII.28, 35, X.6) and *yati* (YŚ I.46, II.109, IV.1, 8, XI.21), which we find in compounds such as *municaryā* (YŚ III.141) and *yatyācāra* (SV I.18) designating "the conduct of a mendicant". Both terms are found in the Vedas where they refer to ascetics. The tradition of the *yatis* were later carried on by the *śramaṇas,* including Jaina and Buddhist monks, who were opposed to Brāhmaṇical society. See Jaini 1970:45-46. The terms *muni* and *yati* are also found in the Pāli canon (e.g. *Dhammapada* 47). The former as an epithet of the Buddha (*muniraja*) and his teaching (*munidhammo*/*munivacana*), the latter designating a pious ascetic or a Buddhist monk. In Śvetāmbara Jainism the term *yati* normally refers to an advanced layman, i.e. a non-initiated ascetic who e.g. supervised rituals which were prohibited for mendicants (Jaini 1979:3, 22, 254 with n. 307, 261). According to Dundas (1992:130-131, 117), the term *muni* designates today a male ascetic whereas *yati* are ascetics, descended from the medieval temple-dwelling monk who appeared around the 4th cent. A.D., who live in one place and who are not initiated. Other terms used by Hemacandra for a mendicant are *vācaṃyama* (YŚ I.37), *yogin* (YŚ I.1, II.113, V.39, 266, VII.25-26, VIII.23, 32, 36, 37, 39, 68, IX.11, X.2, 18, XI.13, 17, 23, 49, 50, 51, XII.6, 9, 17, 25, 29, 42, 43, 46), *sādhu* (YŚ I.40), *sudhī* (YŚ XI.15). On the term *yati* and its various connotations over time, see Jaini 1970:45, 56-57; Cort 1989:97-102; Schubring 1978:71-72; Glasenapp 1984:72, 341, 352ff.

[2] According to SV IV.1 (J:II.781, l. 8), the doctrine of the three jewels (*ratnatraya*), described in chapters I-III, is based on the difference between *dharma* and *dharmin,* the [Jaina] teaching and the one who upholds that teaching. In YŚ/SV IV.1-3 it is stated that one who experiences the Self also realizes that this Self is identical with the three jewels – correct faith, knowledge and conduct – i.e. the Self being a substance (*dravya*) does not *possess* a certain quality (*guṇa*) and mode (*paryāya*), but *is* a certain quality and mode. It is therefore not possible to distinguish between the Self as a substance and its various qualities and modes. The first author to introduce such epistemology in a systematic way was Nāgārjuna. This Mādhyamika philosopher probably inspired the Digambara author, Kundakunda, who in his *Samayasāra* (1-2) views the Self from two different perspectives. Cf. Merutuṅga's *Ṣaḍdarśana-nirṇaya:* "The self consists only of faith, knowledge, conduct – indeed, that which in a *yati* is made up of these is the controller of the body. This self alone is there, free of the senses, when *saṃsāra* is destroyed; It alone, the conquerer of the senses, do the wise call release." (tr. by Folkert 1993:392-393).

[The mendicant] who experiences the Self by means of the Self, as a result of overcoming the bewilderment (*moha*)[1] within himself, for him, the [Self] *is* [correct] faith, knowledge and conduct.

3. *ātmājñānabhavaṃ duḥkham ātmajñānena hanyate |*
tapasāpy ātmavijñānahīnaiś chettuṃ na śakyate ||

Suffering, which exists due to the ignorance of the Self, is removed through knowledge of the Self. Without [this] knowledge of the Self, it is not possible to eliminate [suffering], even through severe austerity.

4. *ayam ātmaiva cidrūpaḥ śarīrī karmayogataḥ |*
dhyānāgnidagdhakarmā tu siddhātmā syān nirañjanaḥ ||

This Self has the nature of consciousness, but due to the impact of *karma* it is embodied. The emancipated Self, however, is spotless, [its] *karma* being burned in the fire of [pure] meditation ([*śukla-*]*dhyāna*).[2]

5. *ayam ātmaiva saṃsāraḥ kaṣāyendriyanirjitaḥ |*
tam eva tadvijetāraṃ mokṣam āhur manīṣiṇaḥ ||

This very Self is identical with the cycle of transmigration as long as it is controlled by [the four] passions and [the five] senses. But the wise declare it to be identical with liberation when *it* controls *them*!

The Four Passions

6. *syuḥ kaṣāyāḥ krodhamānamāyālobhāḥ śarīriṇām |*
caturvidhās te pratyekaṃ bhedaiḥ saṃjvalanādibhiḥ ||

The passions of embodied beings are anger (*krodha*), pride (*māna*), deceitfulness (*māyā*), and greed (*lobha*). Each one of these is fourfold because of [its] different [degrees of intensity], such as *saṃjvalana.*[3]

7. *pakṣaṃ saṃjvalanaḥ pratyākhyāno māsacatuṣṭayam |*
apratyākhyānako varṣaṃ janmānantānubandhakaḥ ||

[The four degrees of intensity are termed] *saṃjvalana, pratyākhyāna*[*-āvaraṇa*], *apratyākhyāna*[*-āvaraṇa*] and *anantānubandha.* [They last] one fortnight, four months, a year [and] a whole life, [respectively].

[1] In SV IV.2 (J:II.782, l. 6), *moha* is glossed by *mūḍha,* which is a technical term occurring in YSūbh I.1 for one of four different states of mind. Cf. YŚ/SV XII.2.

[2] See YŚ XI.1-21.

[3] On the *kaṣāya* doctrine and its origin, see Johnson 1995:31-38; Wiley 2000b; Jaini 1979: 118-121.

8. *vītarāgayatiśrāddhasamyagdṛṣṭitvaghātakāḥ |*
te devatvamanuṣyatvatiryaktvanarakapradāḥ | |

[*Saṃjvalana*] obstructs [arhatship (*vītarāgatva*), [*pratyākhyāna*] mendicanthood (*yatitva*), [*apratyākhyāna*] laymanship (*śrāddhatva*), and [*anantānubandha*] correct faith (*samyagdṛṣṭitva*). [To those who possess the *saṃjvalana* degree of the four passions] heavenly existence (*devatva*) is granted, [whereas those who possess *pratyākhyāna, apratyākhyāna* and *anantānubandha*], are assigned to human, animal, and infernal existence, [respectively].[1]

9. *tatropatāpakaḥ krodhaḥ krodho vairasya kāraṇam |*
durgater vartanī krodhaḥ krodhaḥ śamasukhārgalā | |

Among [the four passions], anger is that which torments [the mind and the body]. Anger is [also] the cause of enmity, [as in the case of Subhūma and Paraśurāma],[2] the path which leads to evil birth, [and] an impediment to tranquillity and happiness.

10. *utpadyamānaḥ prathamaṃ dahaty eva svam āśrayam |*
krodhaḥ kṛśānuvat paścād anyaṃ dahati vā na vā | |

When anger comes into existence, whether it burns others or not, it certainly burns its own foundation first, just like a flame.

11. *krodhavahnes tadahnāya śamanāya śubhātmabhiḥ |*
śrayaṇīyā kṣamaikaiva saṃyamārāmasāraṇiḥ | |

In order to instantly extinguish the fire of anger, the pure-hearted should take recourse to forbearance alone, which is [like] a canal [watering] the garden of restraint.

12. *vinayaśrutaśīlānāṃ trivargasya ca ghātakaḥ |*
vivekalocanaṃ lumpan māno 'ndhaṅkaraṇo[3] *nṛṇām | |*

[1] In SV. IV.8, the *saṃjvalana* ("smoldering") degree of intensity in relation to the four passions is likened to a water-split (*jalarāji*), a straw-column (*tiniśalatā*), a carpenter's scratch (*abalekhana*), and a turmeric stain (*haridrārāga*), respectively; *pratyākhyānāvaraṇa* (obstructor of complete renunciation) to a sand-split (*reṇurāji*), a wood-column (*kāṣṭhā*), cow's urine (*go-mūtrikā*), and a safflower-stain (*khañjanarāga*); *apratyākhyānāvaraṇa* (obstructor of partial renunciation) to a soil-split (*pṛthivīrāji*), a bone-column (*asthistambha*), a ram-horn (*meṣaśṛṅga*), and a mud-stain (*kardamarāga*); and *anantānubandha* (pursuer from the limitless past) to a mountain rock (*parvatarāji*), a mountain-column (*śailastambha*), a bamboo-knot (*vaṃśamūla*), and a lac-stain (*kṛmirāga*), respectively. Cf. TAS VIII.10; Jaini 1979:119-120, 131, 157-158, 257, 272-273.

[2] Subhūma or Kārtavīrya was the 8th Jaina Cakravartin, Paraśurāma the 6th incarnation of Viṣṇu. Thus they embody a typical [Jaina] *kṣatriya* and a [Hindu] *brāhmaṇa*.

[3] *andhakaraṇo*?, see J:II.792 n. 1.

Pride is that which makes men blind, because it robs the eye of discrimination. It is also the destroyer of the three goals [of human pursuits, viz. discharge of duty (*dharma*), acquirement of wealth (*artha*), gratification of desire (*kāma*)], as well as of decent behaviour, learning, and a good character.

13. *jātilābhakulaiśvaryabalarūpatapaḥśrutaiḥ |*
kurvan madaṃ punas tāni hīnāni labhate janaḥ | |

A person who is vainglorious of his caste, riches, family, power, strength, beauty, [capacity for] penance, and knowledge, receives these back in a lesser form [in another life].[1]

14. *utsarpayan doṣaśākhā guṇamūlāny adho nayan |*
unmūlanīyo mānadrus tan mārdavasaritplavaiḥ | |

Pride is a tree which spreads its branches of blemishes and takes the roots of virtues down below the ground. So – the tree of pride is to be uprooted by the flood of water of modesty.

15. *asūnṛtasya jananī paraśuḥ śīlaśākhinaḥ |*
janmabhūmir avidyānāṃ māyā durgatikāraṇam | |

Deceitfulness is the mother of non-truth, the [destroying] axe of the tree of good conduct, the birthplace of ignorance, [and] the cause of evil birth.

16. *kauṭilyapaṭavaḥ pāpā māyayā bakavṛttayaḥ |*
bhuvanaṃ vañcayamānā vañcayante svam eva hi | |

When evil people who behave like herons (*baka*)[2] [and] who are experts in deceitfulness (*kauṭilya*) deceive mankind through their deception, [in reality] they of course only deceive themselves.

17. *tad ārjavamahauṣadhyā jagadānandahetunā |*
jayej jagaddrohakarīṃ māyāṃ viṣadharīm iva | |

Therefore, with the great medicine of straightforwardness (*ārjava*), which is the cause of the happiness of mankind, one should conquer deceitfulness which betrays the whole world like a poisonous snake.

18. *ākaraḥ sarvadoṣāṇāṃ guṇagrasanarākṣasaḥ |*
kando vyasanavallīnāṃ lobhaḥ sarvārthabādhakaḥ | |

Greed is the store-house of all defects, [such as killing a living being], [and] the demon seizing [all] good virtues, [such as learning]. It is the bulbous root of the

[1] Cf. the various kinds of *mada* or pride listed in *Sūtrakṛtāṅgasūtra* II.2.17. See also Bruhn 1993.

[2] See Ingalls 1965:136; Thieme 1975. Cf. Hemacandra's *Pariśiṣṭaparvan* II.355-378 (Fynes 1998:63-65) on the foolish farmer by name Bakra.

creepers of [all] calamities and it offers resistance to all endeavours [pertaining to religion, work, emotions and spiritual liberation].

19. dhanahīnaḥ śatam ekaṃ sahasraṃ śatavān api |
sahasrādhipatir lakṣaṃ koṭiṃ lakṣeśvaro 'pi ca ||
20. koṭīśvaro narendratvaṃ narendraś cakravartitām |
cakravartī ca devatvaṃ devo 'pīndratvam icchati ||
21. indratve 'pi hi samprāpte yadīcchā na nivartate |
mūle laghīyāṃs tallobhaḥ śarāvaiva vardhate ||

One who is poor [wants] a hundred [rupees]; one who has a hundred [wants] a thousand; one who has a thousand [wants] one hundred thousand, and one who has one hundred thousand [wants] ten million [rupees]. One who rules ten million [people] wishes to be the king of men, a king of men [wants to be a] world-emperor, a world-emperor a god, [and] a god wishes even to be the king of gods. [But] even when one has become the king of gods, [one's] desire does not end [with that]. In the beginning such a greed is rather small, [but in the course of time], it increases [and increases] like a [begging-]bowl, [which at the root is shallow, but which expands more and more from the center to the edge].

22. lobhasāgaram udvelam ativelaṃ mahāmatiḥ |
saṃtoṣasetubandhena prasarantaṃ nivārayet ||

An intelligent man should [therefore] build a "barrier" (*setubandha*) of contentment in order to stop the ocean of greed as soon as it greatly overflows [its] banks.

23. kṣāntyā krodho mṛdutvena māno māyārjavena ca |
lobhaś cānīhayā jeyāḥ kaṣāyā iti saṃgrahaḥ ||

This is a summary [of how] the passions are to be conquered: one should overcome anger with forgiveness, pride with humility, deceitfulness with straightforwardness and greed with contentment.

The Five Senses

24. vinendriyajayaṃ naiva kaṣāyāñ jetum īśvaraḥ |
hanyate haimanaṃ jāḍyaṃ na vinā jvalitānalam ||

Without first controlling the senses, no one is ever capable of overcoming the passions, [just as] a wintry congelation cannot be eliminated without a blazing fire.

25. adāntair indriyahayaiś calair apathagāmibhiḥ |
ākṛṣya narakāraṇye jantuḥ sapadi nīyate ||

A person is [involuntary] dragged into the miserable forest of hell by the senses, which are like horses, uncontrolled, restless and going in wrong directions.

26. *indriyair vijito jantuḥ kaṣāyair abhibhūyate |*
vīraiḥ kṛṣṭeṣṭakaḥ pūrvaṃ vapraḥ kaiḥ kair na khaṇḍyate | |

Once a human being has been conquered by the senses, it is [easy] for the passions to completely defeat [him]. [Just as], once the bricks have been removed from the wall (*vapra*), anyone can break it into pieces.

27. *kulaghātāya pātāya bandhāya ca vadhāya vā |*
anirjitāni jāyante karaṇāni śarīriṇām | |

The uncontrolled senses of living beings lead to degradation of lineage, [as in the case of Rāma and Lakṣmaṇa], [personal] degeneration, [as in the case of Sodāsa], captivity, [as in the case of Caṇḍapradyota], and assassination, [as in the case of Rāvaṇa].[1]

28. *vaśāsparśasukhāsvādaprasāritakaraḥ karī |*
ālānabandhanakleśam āsādayati tatkṣaṇāt | |
29. *payasy agādhe vicaran gilan galagatāmiṣam |*
mainikasya kare dīno mīnaḥ patati niścitam | |
30. *nipatan mattamātaṅgakapole gandhalolupaḥ |*
karṇatālatalāghātān mṛtyum āpnoti ṣaḍpadaḥ | |
31. *kanakacchedasaṃkāśaśikhālokavimohitaḥ |*
rabhasena patan dīpe śalabho labhate mṛtim | |
32. *hariṇo hāriṇīṃ gītim ākarṇayitum uddhuraḥ |*
ākarṇākṛṣṭacāpasya yāti vyādhasya vedhyatām | |

The very moment an elephant extends his trunk to experience the happiness of touching a female elephant (*vaśā*), he is subjected to the pain from the *ālāna*-fetter.[2] When a wretched fish, moving in the ocean, swallows the meat at the end of the hook (=bait), [the fish] certainly falls in the hands of the fisherman. A bee lusting for the smell on the temple of a rutting elephant attains death as a result of the stroke from the [elephant's] flapping ear.[3] A moth who is attracted by the light from the flame, resembling a crystal gem (*kanakaccheda*),[4] attains death, because of falling, all of a sudden, on the lamp. Eager to listen to a nice song, the

[1] On Sodāsa, see SV IV.27 (J:II.808-810), TC IV.187-189; Caṇḍapradyota, SV II.114 (J: II.418), SV IV.27, TC VI.280-282; Rāvaṇa, SV II.99 (J:II.344-366), IV.27; TC IV.294-296.

[2] Cf. Nīlakaṇṭha's *Mātaṅgalīlā* X.

[3] See Ingalls 1965:318 (v. 1115, ascribed to Acala): "Forgetful of the lotuses and disregarding what the ear-stroke of the elephant will do, this honey-gatherer desires the pungent ichor. Fie on a craving that costs the addict bee his life."

[4] =*sphaṭikaccheda*. Cf. Ingalls 1965:280, 535 (v. 941).

deer becomes a victim of a hunter whose bow has been drawn up to the ear [and then released].[1]

33. *evaṃ viṣaya ekaikaḥ pañcatvāya niṣevitaḥ |*
kathaṃ hi yugapat pañca pañcatvāya bhavanti na ||

Accordingly, if the enjoyment of each single sense-object results in death (*pañcatva*), [all] five [enjoyed] simultaneously will definitely bring about death.

34. *tad indriyajayaṃ kuryād manaḥśuddhyā mahāmatiḥ |*
yaṃ vinā yamaniyāmaiḥ kāyakleśo vṛthā nṛṇām ||

Therefore, a man of great intellect should conquer the [mental and physical] sense[-faculties][2] through the purification of the mind, without which men's torment of [their] bodies through *yama*[3] and *niyama*[4] is useless.[5]

Purity of Mind

35. *manaḥkṣapācaro bhrāmyann apaśaṅkaṃ niraṅkuśaḥ |*
prapātayati saṃsārāvartagarte jagattrayīm ||

The mind which is like a roaming demon, fearless [and] uncontrolled, throws [the beings of] the three worlds into the pit of the whirlpool of *saṃsāra*.[6]

36. *tapyamānāṃs tapo muktau gantukāmān śarīriṇaḥ |*
vātyeva taralaṃ cetaḥ kṣipaty anyatra kutracit ||

A fickle mind throws down people who are desirous of reaching liberation and who are engaged in severe penance, [and brings them to places other than the abode of the liberated, such as hell], just like a gale of wind [throws down people].

[1] Devendragaṇin quotes the following verse in his *Sukhabodhā* on *Uttarādhyayanasūtra* I.15: *saddeṇa mao rūveṇa payaṃgo mahuyaro ya gandheṇaṃ | āhāreṇa maccho bajjhai phariseṇa ya gaindo ||* "The antilope is caught by sound, by light the moth and by smell the bee, by food the fish and by contact the elephant." (quoted from Charpentier 1922:277).

[2] On *bhāvendriya* (mental faculties) and *dravyendriya* (physical faculties), see SV IV.34 (J:II. 812-814); TAS II.15-18.

[3] =*mūlaguṇa*=*mahāvratas* (YŚ I.19-24) and *aṇuvratas* (YŚ II.18-112).

[4] =*uttaraguṇa*=*guṇavratas* and *śikṣāvratas* (YŚ III.1-88).

[5] See Williams 1963:50-51; Jaini 1979:166-167 with nn. 22-23, 187.

[6] Hemacandra distinguishes in SV IV.35 (J:II.814) between *dravyamanas* and *bhāvamanas*. See TAS V.19 with Pūjyapāda's *Sarvārthasiddhi* (SS).

37. *aniruddhamanaskaḥ san yogaśraddhāṃ dadhāti yaḥ |*
padbhyāṃ jigamiṣur grāmaṃ sa paṅgur iva hasyate ||

He who [simply] maintains [that he has] faith in the spiritual path (*yoga*), [but] whose mind is uncontrolled, he is like a lame man, being laughed at, intending to walk, on his feet, to [another] village.

38. *manorodhe nirudhyante karmāṇy api samantataḥ |*
aniruddhamanaskasya prasaranti hi tāny api ||

When the mind is restrained [from the objects of the senses], [the influx of] karmic matter is completely stopped, [but] for one whose mind is not under control, it naturally prevails.

39. *manaḥkapir ayaṃ viśvaparibrahmaṇalampaṭaḥ |*
niyantraṇīyo yatnena muktim icchubhir ātmanaḥ ||

This "monkey of the mind", which is addicted to wandering all over the world, should diligently be controlled by those who desire the liberation of the Self.

40. *dīpikā khalv anirvāṇā nirvāṇapathadarśinī |*
ekaiva manasaḥ śuddhiḥ samāmnātā manīṣibhiḥ ||

Purity of mind in itself is traditionally declared by the wise to be an inextinguishable lamp illuminating the path to liberation.

41. *satyāṃ hi manasaḥ śuddhau santy asanto 'pi yad guṇāḥ |*
santo 'py asatyāṃ no santi saiva kāryā budhais tataḥ ||

When the mind is pure, otherwise "non-existing", good qualities, [such as forbearance (*kṣānti*)], come into existence, whereas [when the mind is impure], even "existing", good qualities, become "non-existing". Therefore, [purity of the mind], alone, should be cultivated by the wise.

42. *manaḥśuddhim abibhrāṇā ye tapasyanti muktaye |*
tyaktvā nāvaṃ bhujābhyāṃ te titīrṣanti mahārṇavam ||

Those who, without a pure mind, undertake severe penances for the sake of liberation, are like those who, without a boat, desire to cross a great ocean by swimming.

43. *tapasvino manaḥśuddhivinābhūtasya sarvathā |*
dhyānaṃ khalu mudhā cakṣurvikalasyeva darpaṇaḥ ||

Just as a mirror is entirely useless for one who is blind, meditation is of no use for a mendicant who lacks purity of mind.

44. *tad avaśyaṃ manaḥśuddhiḥ kartavyā siddhim icchatā |*
tapaḥśrutayamaprāyaiḥ kim anyaiḥ kāyadaṇḍanaiḥ ||

Therefore, one who desires perfection must necessarily have a pure mind. What is the point of other torturings of the body which largely consist of penance, study, and restraint,[1] but the punishing of the body?

45. *manaḥśuddhyai ca kartavyo rāgadveṣavinirjayaḥ |*
kāluṣyaṃ yena hitvātmā svasvarūpe 'vatiṣṭhate ||

Conquest of attachment[2] and hatred[3] must be performed to bring about purity of mind, through which the Self abandons the passions, and firmly establishes itself in its own original nature.[4]

46. *ātmāyattam api svāntaṃ*[5] *kurvatām atra yoginām |*
rāgādibhiḥ samākramya parāyattaṃ vidhīyate ||

Even yogins who try to control their mind find it controlled by others, due to attachment and other [faults] taking possession of it.

47. *rakṣyamāṇam api svāntaṃ samādāya manāg miṣam |*
piśācā iva rāgādyāś chalayanti muhur muhuḥ ||

Even one protecting his mind [by means of the twelve vows of a householder or by the application of *mantras*], when yielding even slightly to negligence, is overpowered again and again by attachment, etc., as if by demons [eager for flesh].

48. *rāgāditimiradhvastajñānena manasā janaḥ |*
andhenāndha ivākṛṣṭaḥ pātyate narakāvaṭe ||

The mind of a person whose knowledge is destroyed by the darkness of attachment, etc., is made to fall in the pit of hell, like a blind [man] led by another blind [man].

Equanimity

49. *astatandrair ataḥ puṃbhir nirvāṇapadakāṅkṣibhiḥ |*
vidhātavyaḥ samatvena rāgadveṣadviṣajjayaḥ ||

Therefore, a person who has overcome carelessness and who desires the state of liberation should by means of equanimity obtain command over the enemies [in the form] of attachment and aversion.

[1] This includes taking the *mūla-* and *uttaraguṇas*. See YŚ IV.34.

[2] =deceitfulness and greed.

[3] =anger and pride.

[4] On *svasvarūpe 'vatiṣṭhate,* cf. YSū I.3.

[5] *=manaḥ* (SV IV.46; J:II.831, l. 4).

50. *amandānandajanane sāmyavāriṇi majjatām |*
jāyate sahasā puṃsāṃ rāgadveṣamalakṣayaḥ ||

For men immersing themselves in the sea of equanimity which brings about intense joy, impurity [in the form of] attachment and aversion immediately disappears.

51. *praṇihanti kṣaṇārdhena sāmyam ālambya karma tat |*
yan na hanyān naras tīvratapasā janmakoṭibhiḥ ||

With equanimity, [a mendicant] is capable of destroying, within no time, that [amount of] *karma* which he cannot decimate by ten million lives of intense penance.

52. *karma jīvaṃ ca saṃśliṣṭaṃ parijñātātmaniścayaḥ |*
vibhinnīkurute sādhuḥ sāmāyikaśalākayā ||

Only the mendicant who has determined the nature of the Self is capable of separating *karma* and the Self, [normally intermingled], with the scalpel of equanimity [whereby he then attains liberation].

53. *rāgādidhvāntavidhvaṃse kṛte sāmāyikāṃśunā |*
svasmin svarūpaṃ paśyanti yoginaḥ paramātmanaḥ ||

When the rays of equanimity destroy the darkness of attachment, etc., [then] the mendicants experience the intrinsic nature of the supreme Self within themselves.

54. *snihyanti jantavo nityaṃ vairiṇo 'pi parasparam |*
api svārthakṛte sāmyabhājaḥ sādhoḥ prabhāvataḥ ||

Thanks to the impact of a mendicant who has attained equanimity, even if he practises it for his own sake, all beings, even eternal enemies [such as the serpent (*ahi*) and the mungoose (*nakula*)], feel affection for each other.[1]

The Twelve Themes of Contemplation

55. *sāmyaṃ syād nirmamatvena tatkṛte bhāvanāḥ śrayet |*
anityatām aśaraṇaṃ bhavam ekatvam anyatām ||
56. *aśaucam āśravavidhiṃ saṃvaraṃ karmanirjarām |*
dharmasvākhyātatāṃ lokaṃ dvādaśīṃ bodhibhāvanām ||

Equanimity (*sāmya*) is attained through the state of non-attachment (*nirmamatva*). In order to attain that [state of non-attachment], one should cultivate the twelve themes of contemplation: on impermanence, helplessness, the cycle of transmigration, solitude, the distinction [of the Self and the body], the impurity [of

[1] This is an allusion to YSū II.35.

the body], the influx of karmic matter, the stopping [of karmic influx], the elimination of karmic matter, the correctly expounded law, the universe, and the [difficulty of attaining] enlightenment.[1]

i. Contemplation on Impermanence

57. *yat prātas tan na madhyāhne yan madhyāne na tan niśi |*
nirīkṣyate bhave 'smin hī padārthānām anityatā | |
58. *śarīraṃ dehināṃ sarvapuruṣārthanibandhanam |*
pracaṇḍapavanoddhūtaghanāghanavinaśvaram | |
59. *kallolacapalā lakṣmīḥ saṃgamāḥ svapnasaṃnibhāḥ |*
vātyāvyatikarotkṣiptatūlatulyaṃ ca yauvanam | |

One should contemplate the impermanence of all things in this world [as follows:] That which existed in the morning does not exist in the afternoon, and that which existed in the afternoon does not exist at night. The human body, even though [it serves as] the support of all human endeavours, is [scattered] by impermanence, just as a collection of clouds are scattered by a fierce wind. Wealth is as transient as the waves [of the ocean], unions [of dear ones] are similar to a dream, and youth is comparable to [a piece of] cotton blown away, carried off by a whirl-wind.

60. *ity anityaṃ jagadvṛttaṃ sthiracittaḥ pratikṣaṇam |*
tṛṣṇākṛṣṇāhimantrāya nirmamatvāya cintayet | |

Thus, in order to [attain] non-attachment, which is a magical formula against the black [and poisonous] serpent of desire, one should constantly think of [the fact] that everything in the world is impermanent.

ii. Contemplation on Helplessness

61. *indropendrādayo 'py ete yan mṛtyor yānti gocaram |*
aho tad antakātaṅke kaḥ śaraṇyaḥ śarīriṇam | |

Alas! In view of the fact that even [elevated beings], such as the king of gods [and] the king of the earth, are subjected to death, alas, who then can offer living beings protection from their fear of death!

62. *pitur mātuḥ svasur bhrātus tanayānāṃ ca paśyatām |*
atrāṇo nīyate jantuḥ karmabhir yamasadmani | |

[1] See TAS IX.7; Jaini 1979:248; Williams 1963:245. The Digambaras use the term *anu-prekṣā* instead of *bhāvanā*.

With one's father, mother, sister, brother and sons as [impotent] beholders, a person is without protection taken away by [his own] *karmas* to the "house of Yama".

63. *śocanti svajanān antaṃ nīyamānān svakarmabhiḥ |*
neṣyamānaṃ tu śocanti nātmānaṃ mūḍhabuddhayaḥ | |

The dull-witted express sorrow for their kinsfolk who are led to death on account of their own *karmas,* but they do not express sorrow for themselves even though they also are going to die.[1]

64. *saṃsāre duḥkhadāvāgnijvalajjvālākarālite |*
vane mṛgārbhakasyeva śaraṇaṃ nāsti dehinaḥ | |

Just as [there is no escape for] a young of a deer [from the attack of a lion] in the forest, there is no refuge for a living being in this world which is rendered fearful due to the flames of the fierce fire of the burning forest of suffering.

iii. Contemplation on the Cycle of Transmigration

65. *śrotriyaḥ śvapacaḥ svāmī pattir brahmā kṛmiś ca saḥ |*
saṃsāranāṭye naṭavat saṃsārī hanta ceṣṭate | |

Alas! The transmigrating Self behaves like an actor [who takes different roles] in the drama [called] *saṃsāra.* [While transmigrating, it takes the role of] a Vedic brahmin, an outcaste, a master, a servant, an heavenly being and an insect.

66. *na yāti katamāṃ yoniṃ katamāṃ vā na muñcati |*
saṃsārī karmasambandhād avakrayakuṭīm iva | |

Due to the association with *karma,* what womb doesn't the transmigrating Self visit, and what [womb] doesn't it abandon, like a hut for rent?

67. *samastalokākāśe 'pi nānārūpaiḥ svakarmataḥ |*
vālāgram api tan nāsti yan na spṛṣṭaṃ śarīribhiḥ | |

Due to the [manifold] nature of one's actions, there is in the entire inhabited universe no place, even [as small as] the point of a hair, which has not been touched by the manifold sentient beings.[2]

[1] Cf. BhG II.11.

[2] SV IV.67 (J:II.847, ll. 12-13-II.848, ll. 3-4) quotes *Mahābhārata* which expresses another view!: *ajño jantur* ... (*Āraṇyakaparvaṇi* 31.27). On Jaina versions of the *Mahābhārata,* see e.g. TC IV.41-48; Jaini 1984; Zydenbos 1991.

iv. Contemplation on Solitude

68. *eka utpadyate jantur eka eva vipadyate |*
karmāṇy anubhavaty ekaḥ pracitāni bhavāntare ||

A being is born *alone* [and] he definitely attains death *alone*. Alone, he experiences [the results of his own] actions accumulated during various lives.

69. *anyais tenārjitaṃ vittaṃ bhūyaḥ sambhūya bhujyate |*
sa tv eko narakakroḍe kliśyate nijakarmabhiḥ ||

Wealth earned by him [through evil ways of conduct] is enjoyed along with others, but he alone is tormented by his own actions, deep inside hell.

v. Contemplation on the Separateness of the Self and the Body

70. *yatrānyatvaṃ śarīrasya vaisadṛśyāc charīriṇaḥ |*
dhanabandhusahāyānāṃ tatrānyatvaṃ na durvacam ||

When there exists a natural difference between the body and the Self, then it is evident that wealth, relatives and friends are different [from it].

71. *yo dehadhanabandhubhyo bhinnam ātmānam īkṣate |*
kva śokaśaṅkunā tasya hantātaṅkaḥ pratanyate ||

He who perceives his [own] Self as separate from the body, wealth and relatives. How indeed can pain be extended to him by the arrow of sorrow?

vi. Contemplation on the Impurity of the Body

72. *rasāsṛgmāṃsamedosthimajjāśukrāntravarcasām |*
aśucīnāṃ padaṃ kāyaḥ śucitvaṃ tasya tat kutaḥ ||

The body is a store-house of filthy matter, including secretion, blood, flesh, fat, bones, marrow, semen and entrails. Therefore, how can such [a body] be pure?

73. *navasrotaḥsravadvisrarasaniḥsyandapicchile |*
dehe 'pi śaucasaṅkalpo mahan mohavijṛmbhitam ||

Even the [very] thought of purity in relation to the body, which is lubricious with juices smelling of raw meat flowing from its nine exits, is [nothing but] the great display of delusion.

vii. Contemplation on the Influx of Karmic Matter

74. *manovākkāyakarmāṇi yogāḥ karma śubhāśubham |*
yad āsravanti[1] *jantūnām āsravās tena kīrtitāḥ ||*

[1] *āsravanti* is glossed by *prasuvanti* in SV IV.74 (J:II.863, l. 3).

Since the activities of mind, speech and body, beget people's wholesome and unwholesome *karma,* [these] activities are called [*karma*-]"creators" (*āsrava*).[1]

75. *maitryādivāsitaṃ cetaḥ karma sūte śubhātmakam |*
kaṣāyaviṣayākrāntaṃ vitanoty aśubhaṃ punaḥ ||

A mental action which is perfumed with friendship, [joy (*muditā*), compassion (*karuṇa*) and equanimity (*upekṣā*)], causes wholesome [*karma*], whereas [a mental action] which is overcome by passions and sense-objects causes unwholesome [*karma*].

76. *śubhārjanāya nirmithyaṃ śrutajñānāśritaṃ vacaḥ |*
viparītaṃ punar jñeyam aśubhārjanahetave ||

In order to acquire wholesome [*karma*], [one's] speech [should be] true, based on the knowledge of the [Jaina] scriptures, while the opposite should be known as the cause leading to the acquisition of unwholesome [*karma*].

77. *śarīreṇa suguptena śarīrī cinute śubham |*
satatārambhiṇā jantughātakenāśubhaṃ punaḥ ||

With a well-bridled body, a person accumulates wholesome [*karma*], whereas unwholesome [*karma* is accumulated by] someone who continuously engages in killing [other] living beings.[2]

78. *kaṣāyā viṣayā yogāḥ pramādāviratī tathā |*
mithyātvam ārtaraudre cety aśubhaṃ prati hetavaḥ ||

The causes of [the influx of] unwholesome [*karma* into the Self] are the passions [and the subpassions (*nokaṣāya*)],[3] the sense-objects, [physical, verbal and mental] activities, carelessness (*pramāda*),[4] nonrestraint (*avirati*), heterodoxy (*mithyātva*), as well as sorrowful and cruel (*ārtaraudra*) [meditation (*dhyāna*)].[5]

[1] SV IV.74 (J:II.862, ll. 13-14) quotes *Pañcasaṃgraha* 396 which gives seven synonyms of *yoga,* such as energy (*vīrya*). On the concept of *yoga* in Jainism, see TAS VI.1-4; Johnson 1995:5-15, 47-51; Qvarnström forth. b.

[2] Cf. YŚ IV.47.

[3] The subpassions (*nokaṣāya*) include laughter (*hāsya*), pleasure (*rati*), displeasure (*arati*), fear (*bhaya*), sorrow (*śoka*), disgust (*jugupsā*), and sexual cravings for the male (*puṃveda*), female (*strīveda*) and hermaphrodite (*napuṃsakaveda*). See Jaini 1979:120. On the passions, see YŚ IV.6-23.

[4] There are eight different kinds of carelessness (*pramāda*), stemming from ignorance (*ajñāna*), doubt (*saṃśaya*), false cognition (*viparyaya*), attachment (*rāga*), aversion (*dveṣa*), loss of memory (*smṛtibhraṃśa*), disrespect towards the [Jaina] religion (*dharmānādara*), and vitiated tendency of [mental, verbal and physical] activities (*yogaduṣpraṇidhāna*). See SV IV.78 (J:II. 867); TAS VII.13; Williams 1963:229-232; Johnson 1995:41, 52-58, 152.

[5] Hemacandra thereby adds to the lists given by TAS VIII.1.

viii. Contemplation on the Stopping of Karmic Influx

79. *sarveṣām āsravāṇāṃ tu nirodhaḥ saṃvaraḥ smṛtaḥ* |
sa punar bhidyate dvedhā dravyabhāvavibhedataḥ | |

Saṃvara is defined as the stoppage of all influxes [of *karma*]. It is said to be twofold because of the distinction between external (*dravya*) and internal (*bhāva*) [stoppage].[1]

80. *yaḥ karmapudgalādānac chedaḥ sa dravyasaṃvaraḥ* |
bhavahetukriyātyāgaḥ sa punar bhāvasaṃvaraḥ | |

External [or physical] stoppage (*dravyasaṃvara*) is that by which the receiving of the karmic matter is disconnected, whereas internal [or mental] stoppage (*bhāvasaṃvara*) is the renunciation of [those] actions which are the causes of transmigration.

81. *yena yena hy upāyena rudhyate yo ya āsravaḥ* |
tasya tasya nirodhāya sa sa yojyo manīṣibhiḥ | |

Whatever means is used to stop whatever kind of influx for the prevention of this or that kind [of influx], this or that [kind of prevention] should be employed by the wise.

82. *kṣamayā mṛdubhāvena ṛjutvenāpy anīhayā* |
krodhaṃ mānaṃ tathā māyāṃ lobhaṃ rundhyād yathākramam | |

One prevents anger with forgiveness, pride with humility, deceitfulness with straightforwardness, and greed with contentment.[2]

83. *asaṃyamakṛtotsekān viṣayān viṣasaṃnibhān* |
nirākuryād akhaṇḍena saṃyamena mahāmatiḥ | |

Through constant [practice of] restraint, a wise man should avoid [attachment to] the sense-objects, which [otherwise] are overpowering, due to the lack of restraint [of the sense-organs], and like poison.

84. *tisṛbhir guptibhir yogān pramādaṃ cāpramādataḥ* |
sāvadyayogahānenāviratiṃ cāpi sādhayet | |

The activities [of mind, speech and body] should be conquered by means of [the three kinds of] control (*gupti*).[3] Furthermore, heedlessness [should be conquered] by carefulness, and nonrestraint by abandoning evil actions.[4]

[1] *Dravya* refers to the actual process of the influx or non-influx of *karma*, whereas *bhāva* deals with the transformation of the Self, as a consequence of this influx or non-influx.

[2] See YŚ IV.117 with n.

[3] See YŚ I.41-46.

[4] See YŚ IV.78, 81.

85. *saddarśanena mithyātvaṃ śubhasthairyeṇa cetasaḥ |*
vijayetārtaraudre ca saṃvarārthaṃ kṛtodyamaḥ ||

In order to [further] stop karmic influx, a stalwart [mendicant] should conquer wrong faith with correct faith, sorrowful (*ārta*) and cruel (*raudra*) [meditation] with a pure and firm mind [resulting from virtuous (*dharma*) and pure (*śukla*) meditation].

ix. Contemplation on the Dissociation of Karma

86. *saṃsārabījabhūtānāṃ karmaṇāṃ jaraṇād iha |*
nirjarā sā smṛtā dvedhā sakāmā kāmavarjitā ||

The act of wearing out the *karmas,* which [otherwise] becomes the seeds of the cycle of transmigration, is known as "dissociation" (*nirjarā*) and is twofold because of the distinction between *sakāma-* and *akāma*[*-nirjarā*].[1]

87. *jñeyā sakāmā yaminām akāmā tv anyadehinām |*
karmaṇāṃ phalavat pāko yad upāyāt svato 'pi ca ||

The deliberate (*sakāma*) dissociation of *karmas* belongs to the mendicants, whereas the natural (*akāma*) dissociation of *karmas* belongs to [all] other beings, since, as with fruits – [which either ripen artificially, being pressed under hay, etc., or, naturally, ripening on the branch in its natural process] – the maturation of *karma* is either by artificial means or natural.

88. *sadoṣam api dīptena suvarṇaṃ vahninā yathā |*
tapo'gninā tapyamānas tathā jīvo viśudhyati ||

Just as impure gold [is purified] through a blazing fire, the individual Self is purified when heated by the fire of penance.[2]

The Six External Penances

89. *anaśanam aunodaryaṃ vṛtteḥ saṃkṣepaṇaṃ tathā |*
rasatyāgas tanukleśo līnateti bahistapaḥ ||

External penance [consists of] (1) not eating at all [for a specific reason and for a limited period of time, or until death occurs], (2) eating a little, (3) reducing the

[1] *Sakāma* refers to the artificial process whereby the ascetic (*yogin*) enhances the process of maturation, and thereby the elimination of *karma,* by fasting and meditation. *Akāma,* on the other hand, refers to the natural process whereby *karma* gradually matures and results in happiness or suffering, after which it automatically go away. SV IV.86 (J:II.874, l. 12-II.875, l. 1) quotes the *Daśavaikālika* IX.4, and Patañjali's *Mahābhāṣya* II.2.29 (J:II.875, ll. 4-5).

[2] SV IV.88 (J.II:877, ll. 2-3) quotes *Praśamaratiprakaraṇa* 159.

options [of food], (4) giving up [a particular] flavour, (5) mortification of the body, and (6) [residing in] a lonely place.[1]

The Six Internal Penances

90. *prāyaścittaṃ vaiyāvṛtyaṃ svādhyāyo vinayo 'pi ca |*
vyutsargo 'tha śubhaṃ dhyānaṃ ṣoḍhetyābhyantaraṃ tapaḥ ||

The six [forms of] internal penance consist of (1) atonement [for defects born of negligence arisen in connection with a particular vow that has been accepted],[2] (2) service [to monks], (3) scriptural study, (4) [holding in great] respect [the wise and virtuous personages], (5) renunciating [things that are worth giving up, and the feelings of passion], and (6) [finally engaging the mind in virtuous and] pure meditation, [having abandoned sorrowful (*ārta*) and cruel (*raudra*) meditation].[3]

91. *dīpyamāne tapovahnau bāhye cābhyantare 'pi ca |*
yamī jarati karmāṇi durjarāṇy api tatkṣaṇāt ||

At the very moment the fire of internal and external austerity is burning, the person who exercises control [over the Self] dissolves even [those] *karmas* which are difficult to eradicate.

x. Contemplation on the Correctly Expounded Law

92. *svākhyātaḥ khalu dharmo 'yaṃ bhagavadbhir jinottamaiḥ |*
yaṃ samālambamāno hi na majjed bhavasāgare ||

The eminent Jinas, who are venerable, have convincingly proclaimed a teaching (*dharma*) which, if understood correctly, saves one from drowning in the ocean of transmigration [and thereby from the fear of being thrown into hell].

93. *saṃyamaḥ sūnṛtaṃ śaucaṃ brahmākiñcanatā tapaḥ |*
kṣāntir mārdavam ṛjutā muktiś ca daśadhā sa tu ||

This [*dharma*] is tenfold, [consisting of] restraint, truthfulness, purity, continence, non-attachment, austerity, forbearance, modesty, uprightness and renunciation.[4]

[1] See *Uttarādhyayanasūtra* XXX.8; TAS IX.19; Cort 1989:230.

[2] See Caillat 1975.

[3] On internal penance and its various subdivisions, ref. to in SV IV.90 (J:II.880-889), see *Uttarādhyayanasūtra* XXX.30; TAS IX.20-47.

[4] See YŚ II.11. Cf. TAS IX.6; Nāgārjuna's *Ratnāvalī* I.6-9; MS XII.3-7. In connection with purity (*śauca*), SV IV.93 (J:II.894, ll. 5-6) quotes MS V.106: *sarveṣām eva śaucānām arthaśaucaṃ paraṃ smṛtam | yo 'rtheṣu śuciḥ sa śucir na mṛdvāriśuciḥ śuciḥ ||* "Among all modes of purification, purity in [the acquisition of] wealth is declared to be the best; for he is pure who gains wealth with clean hands, not he who purifes himself with earth and water." (tr. by Bühler 1964:187).

94. *dharmaprabhāvataḥ kalpadrumādyā dadatīpsitam |*
gocare 'pi na te yat syur adharmādhiṣṭhitātmanām | |

Due to the impact of *dharma,* which is similar to a wish-fulfilling tree, all desires are fulfilled. For those who are established in the condition of *adharma* [this fulfilling of desires] does not occur.

95. *apāre vyasanāmbhodhau patantaṃ pāti dehinam |*
sadā savidhavarty eka bandhur dharmo 'tivatsalaḥ | |

Dharma protects a living being who is falling into the endless ocean of calamities, [and] it always stays close to him as the only affectionate friend.

96. *āplāvayati nāmbhodhir āśvāsayati cāmbudaḥ |*
yan mahīṃ sa prabhāvo 'yaṃ dhruvaṃ dharmasya kevalaḥ | |

The fact that the ocean does not submerge the earth, [and the fact that] the [rain-]clouds give life to the earth, that is unquestionably [due to] the absolute power of *dharma.*[1]

97. *na jvalaty analas tiryag yad ūrdhvaṃ vāti nānilaḥ |*
acintyamahimā tatra dharma eva nibandhanam | |

The fact that fire does not burn horizontally and that the wind does not blow vertically, this is the incomprehensible grandeur [of the nature of things and] *dharma* alone is the cause [of it].[2]

98. *nirālambā nirādhārā viśvādhāro vasundharā |*
yac cāvatiṣṭhate tatra dharmād anyad na kāraṇam | |

The earth (*vasundharā*) has neither a support [nor] a supporter, [such as Śeṣa, Kūrma, Varāha or Dikkuñjara],[3] [and yet] it is the foundation of everything [moving and unmoving]. Furthermore, the fact that it [still] remains [shows that] there is no other reason [for it] than *dharma.*

99. *sūryācandramasāv etau viśvopakṛtihetave |*
udayete jagaty asmin nūnaṃ dharmasya śāsanāt | |

The sun and the moon, which are for the benefit of mankind, definitely arise in this world by command of *dharma.*

100. *abandhūnām asau bandhur asakhīnām asau sakhā |*
anāthānām asau nātho dharmo viśvaikavatsalaḥ | |

[1] This means that *dharma* is a moral as well as the first cosmic principle.

[2] In support of his argument that even the heretics (*mithyādṛśa*) agrees on nature's conformity to law, Hemacandra quotes *Vaiśeṣikasūtra* V.2.14 in SV IV.97 (J:II.900, l. 8).

[3] On the incarnations of Viṣṇu as a tortoise (*kūrma*) and a boar (*varāha*), see e.g. *Bhagavātapurāṇa* I.3.7, VIII.7.8-10.

That [*dharma*] is the brother of those who have no brother, the friend of those who have no friends, and the parent of those who are orphans (*anātha*). *Dharma* alone is the benefactor of all.

101. rakṣoyakṣoragavyāghravyālānalagarādayaḥ |
nāpakartum alaṃ teṣāṃ yair dharmaḥ śaraṇaṃ śritaḥ ||

Demons, evil spirits, snakes, tigers, lions, fire, poison, and so forth, are unable to do any harm to those who have resorted to *dharma* as their refuge.

102. dharmo narakapātālapātād avati dehinaḥ |
dharmo nirupamaṃ yacchaty api sarvajñavaibhavam ||

Dharma [alone] protects the Self from falling into the pits of hell. *Dharma* alone bestows the incomparable wealth of omniscience.[1]

xi. Contemplation on the Universe

103. kaṭisthakaravaiśākhasthānakasthanarākṛtim |
dravyaiḥ pūrṇaṃ smare lokaṃ sthityutpattivyayātmakaiḥ ||

You should think of the universe in the shape of a man standing with arms akimbo, with feet apart, filled with substances [continuously] being created, preserved and destroyed.[2]

104. loko jagattrayākīrṇo bhuvaḥ saptātra veṣṭitāḥ |
ghanāmbhodhimahāvātatanuvātair mahābalaiḥ ||

[1] SV IV.102 (J:II.902-905) enumerates and morally condemns a large number of customs which are followed by diverse non-Jaina communities. Among these are included the Pāśupata Śaivas (J:II.904, ll. 11-14) for worshipping Śiva or Paśupati through singing and dancing, being covered in ashes (*bhasmā*) and wearing only a loin cloth (*kaupīna*), etc. Furthermore, some form of popular Brāhmaṇism (J:II.904, ll. 7-9) advocating bathing as a means of cleansing oneself from bad *karma* is also the object of Hemacandra's criticism (cf. Somadeva's *Upāsakādhyayana* 136-140 and Jinasena's *Ādipurāṇa* XL. 8, ref. to by Jaini 1991b:188-189). The Buddhists are also the target of Hemacandra's critique (J:II.903, ll. 7-8) for not distinguishing between what is edible (*bhakṣya*) and inedible (*abhakṣya*) and instead indulging in drinking in the evening as well as consuming grapes and candied sugar (*drākṣākhaṇḍa*) in the middle of the night. Vedic religion (J:II.903, l. 4) is reprehended for killing living beings in sacrifices, such as the *gomedha, naramedha* and *aśvamedha*. Cf. YŚ II.7 n.

[2] The Jainas distinguish between occupied space (*lokākāśa*), i.e. the inhabited universe (*loka*), and empty space (*alokākāśa*) in which no world, atmosphere, motion or anything else is to be found. The former consists of six substances (*dravya*): Selves (*jīva*), material atoms (*pudgala*), the principle of motion (*dharma*), the principle of rest (*adharma*), space (*ākāśa*), and time (*kāla*). As noticed by Dundas (1992:77-79), the portrayal of the universe as a giant man (*puruṣa*) is not found in Śvetāmbara canonical texts, such as the *Bhagavatīsūtra* (VIII.9). On Jaina cosmology, see Kirfel 1920; Alsdorf 1974a, b; Caillat/Kumar 1981.

The inhabited universe (*loka*[*-ākāśa*]) consists of three worlds, [the lower world (*adholoka*), the middle or terrestrial world (*madhyaloka*), and the higher or celestial world (*ūrdhvaloka*)], and seven [lower] tiers, enveloped by [three] powerful [atmospheric layers (*valaya*):] humid air (*ghanāmbhodhi*), dense air (*mahāvāta*) [and] rarefied air (*tanuvāta*).

105. vetrāsanasamo 'dhastān madhyato jhallarīnibhaḥ |
agre murajasaṅkāśo lokaḥ syād evam ākṛtiḥ | |

The lower part of the structure of the universe is like a seat made of bamboo, the middle part is like a cymbal (*jhallari*) and the upper part is like a drum (*muraja*). Thus is the universe formed.

106. niṣpādito na kenāpi na dhṛtaḥ kenacic ca saḥ |
svayaṃsiddho nirādhāro gagane kiṃ tv avasthitaḥ | |

It has never been produced by anyone and it is not sustained by anyone either. It exists by itself, without any support. Nevertheless, this universe is placed in space.[1]

xii. Contemplation on the Difficulty of Attaining Enlightenment

107. akāmanirjarārūpāt puṇyāj jantoḥ prajāyate |
sthāvaratvaṃ trasatvaṃ vā tiryaktvaṃ vā kathaṃ cana | |

A being is generally speaking born as an immobile being, a mobile being, or an animal, depending on his good [*karma*] resulting from [the amount of *karma* which has been] naturally dissociated [from the Self].[2]

108. mānuṣyam āryadeśaś ca jātiḥ sarvākṣapāṭavaṃ |
āyuś ca prāpyate tatra kathaṃ cit karmalāghavāt | |

As a result of minute *karma,* one generally obtains birth as a long-lived human being in possession of all one's faculties, [in] a good family [in] India (Magadha etc.).

109. prāpteṣu puṇyataḥ śraddhākathakaśravaṇeṣv api |
tattvaniścayarūpaṃ tad bodhiratnaṃ sudurlabham | |

Even when one, because of [one's] wholesome [and insignificant *karma*], has obtained [birth as a human being, as well as] the desire to listen to a teacher who preaches the Jaina faith, that jewel of enlightenment which consists of exact knowledge of reality is extremely difficult to obtain.

[1] See YŚ IV.98.
[2] See YŚ IV.87.

110. bhāvanābhir aviśrāntam iti bhāvitamānasaḥ |
nirmamaḥ sarvabhāveṣu samatvam avalambate | |

He who is non-attached and who has continuously developed his mind through [the twelve themes of] contemplation, as explained [above], obtains equanimity in relation to all things.[1]

111. viṣayebhyo viraktānāṃ sāmyavāsitacetasām |
upaśāmyet kaṣāyāgnir bodhidīpaḥ samunmiṣet | |

For those who have become indifferent towards the objects of the senses and whose hearts are perfumed by equanimity, the fire of the passions will be extinguished and the lamp of enlightenment will shine forth.

Equanimity and Meditation

112. samatvam avalambyātha dhyānaṃ yogī samāśrayet |
vinā samatvam ārabdhe dhyāne svātmā viḍambyate | |

Having acquired equanimity, a mendicant should take recourse to meditation. If meditation has started without equanimity, it is, [however], self-deception.

113. mokṣaḥ karmakṣayād eva sa cātmajñānato bhavet |
dhyānasādhyaṃ mataṃ tac ca tad dhyānaṃ hitam ātmanaḥ | |

Liberation is possible only as a result of the destruction of *karma,* and that is [only] possible when there is knowledge of the Self. That [in its turn] is accomplished through meditation [on the Self]. Therefore meditation is considered beneficial for oneself.

114. na sāmyena vinā dhyānaṃ na dhyānena vinā ca tat |
niṣkampaṃ jāyate tasmād dvayam anyonyakāraṇam | |

Without equanimity, meditation is not possible, and without meditation, that [equanimity does not arise]. Therefore the two are in concordance with each other and arise mutually.

115. muhūrtāntar manaḥsthairyaṃ dhyānaṃ chadmasthayoginām |
dharmyaṃ śuklaṃ ca tat dvedhā yogarodhas tv ayoginām | |

The steadiness of mind [on a single object] within a *muhūrta* (i.e. for the duration of up to 48 minutes) is considered meditation for an unenlightened mendicant (*chadmastha*). This [meditation] is twofold: righteous (*dharma*) and pure (*śukla*). The suppression of [all] activity is, however, the meditation of an *ayogin.*[2]

[1] Cf. BhG II.48.

[2] On the *chadmasthayogin,* see TAS IX.10. The meditation of the *ayogin* is only possible within the last moment of one's life after which arhatship must follow. On the definition of

116. muhūrtāt parataś cintā yad vā dhyānāntaraṃ bhavet |
bahvarthasaṃkrame tu syād dīrghāpi dhyānasaṃtatiḥ ||

A meditation which exceeds a *muhūrta,* or a new meditation, is possible. But if [a *chadmastha* meditates] on many objects in succession, then there is a long series of meditations.

117. maitrīpramodakāruṇyamādhyasthāni niyojayet |
dharmyadhyānam upaskartuṃ tad dhi tasya rasāyanam ||

In order to reconnect [the broken] virtuous meditation, [an unenlightened mendicant] should practice friendliness, appreciation, compassion and tolerance. These [four] are [like] elixirs of life for him.[1]

118. mā kārṣīt ko 'pi pāpāni mā ca bhūt ko 'pi duḥkhitaḥ |
mucyatāṃ jagad apy eṣā matir maitrī nigadyate ||

May no one commit evil. May no one suffer. May the entire world be liberated. Such a sentiment is called friendliness.

119. apāstāśeṣadoṣāṇāṃ vastutattvāvalokinām |
guṇeṣu pakṣapāto yaḥ sa pramodaḥ prakīrtitaḥ ||

Appreciation is predilection for the virtuous of those whose defects have been removed and who sees reality as it is.

120. dīneṣv ārteṣu bhīteṣu yācamāneṣu jīvitam |
pratīkāraparā buddhiḥ kāruṇyam abhidhīyate ||

The will to remove the conditions of those who are in a miserable condition, tormented, excessively terrified, and begging for their life, is called compassion.

121. krūrakarmasu niḥśaṅkaṃ devatāgurunindiṣu |
ātmaśaṃsiṣu yopekṣā tan mādhyasthyam udīritam ||

That which remains unconditionally neutral towards cruel acts, [such as infanticide and assassination], towards those who blaspheme against the Jinas (*devatā*) and the teachers (*guru*), [and] towards those who praise themselves, that is called tolerance.

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meditation, see *Uttarādhyayanasūtra* XXIX.25 (*egaggamaṇasannivesaṇayāe ṇaṃ cittanirohaṃ karei*); TAS IX.27 (quoted by SV IV.115, J:II.948, ll. 5-6); Qvarnström forth. b. Cf. YSū I.2, III.12. For a historical and philosophical analysis of the term "nirodha" as used in Indian philosophical texts (except for Jaina), see Smith 1998; Griffiths 1986. See also Whicher 1997.

[1] The four *brahmavihāras* or *apramāṇas* are very old property of Indian Yoga (cf. YSū I.33) and probably belong to the earliest Buddhist practice, see Maitrimurti 1999; Heiler 1922:47 with nn. 294-295; *Abhidharmakośa* VIII.196-203; *Visuddhimagga* VII-VIII. They are also part of the Jaina practice prior to YŚ/SV, see TAS VII.6. On *maitrī,* see Haribhadra's *Śāstravārtāsamuccaya* I.6; *Yogabindu* 402 (from TAS III.6), and *Dharmabindu* 144. On the relation between the *brahmavihāras* and *dharma-* and *śukladhyāna,* see Bronkhorst 1993a:151-154.

122. ātmānaṃ bhāvayann ābhir bhāvanābhir mahāmatiḥ |
truṭitām api saṃdhatte viśuddhadhyānasaṃtatim | |

When a man of great intellect meditates on the Self by means of these [four] practises, even if the continuity of pure meditation is broken, it is reconnected.[1]

123. tīrthaṃ vā svasthatāhetuṃ yat tad vā dhyānasiddhaye |
kṛtāsanajayo yogī viviktaṃ sthānam āśrayet | |

An ascetic who has mastered the postures should resort to the places of pilgrimage (*tīrtha*) – [i.e. where the Tīrthaṅkaras were born (*janma*), initiated (*dīkṣā*), obtained enlightenment (*jñāna*) and death (*nirvāṇa*)] – or to [a mountain cave (*giriguhā*), etc.], which is the cause of well-being, or, [if no facility is available], to an isolated place suitable for meditation [where there are no women, animals and enuchs].

Yogic Postures

124. paryaṅkavīravajrābjabhadradaṇḍāsanāni ca |
utkaṭikā godohikā kāyotsargas tathāsanam | |

These are the postures: *paryaṅkāsana, vīrāsana, vajrāsana, abjāsana, bhadrāsana, daṇḍāsana, utkaṭikāsana, godohikāsana* and *kāyotsargāsana.*[2]

125. syāj jaṅghayor adhobhāge pādopari kṛte sati |
paryaṅko nābhigottānadakṣiṇottarapāṇikaḥ | |

The *paryaṅka* [position] consists of the lower part of the thighs being placed on the feet [and] the hands being placed [near] the navel pointing upwards (south-north).

126. vāmoṃ'hrir dakṣiṇorūrdhvaṃ vāmorūpari dakṣiṇaḥ |
kriyate yatra tad vīrocitaṃ vīrāsanaṃ smṛtam | |

That posture in which the left foot is placed on the right thigh and the right foot is placed on the left thigh is called *vīrāsana*, and is considered appropriate to a Jina.

127. pṛṣṭhe vajrākṛtībhūte dorbhyāṃ vīrāsane sati |
gṛhṇīyāt pādayor yatrāṅguṣṭhau vajrāsanaṃ hi tat | |

When seated in the *vīrāsana,* with both arms at the back having the form of a diamond [and] holding the great toes of the feet, that is [called] *Vajrāsana.*

[1] Cf. YŚ/SV IV.117.

[2] Except for the *kāyotsarga,* which is reckoned as the most important (SV IV.133), the different yogic postures described in YS/SV IV.124-136 are pan-Indian, although some of them differ from YSūbh and Vācaspatimiśra's *Tattvavaiśāradī* on YSū II.46. See TC II.7-9 with n. 18.

128. siṃhāsanādhirūḍhasyāsanāpanayane sati |
tathaivāvasthitir yā tām anye vīrāsanaṃ viduḥ ||

If the seat were removed and one still were sitting in the same way mounted on the lion-seat, some people call it *vīrāsana.*

129. jaṅghāyā madhyabhāge tu saṃśleṣo yatra jaṅghayā |
padmāsanam iti proktaṃ tad āsanavicakṣaṇaiḥ ||

When the middle portion of [one] thigh touches [the middle portion of the other] thigh, the experts in [yogic] postures call it *padmāsana.*

130. saṃpuṭīkṛtya muṣkāgre talapādau tathopari |
pāṇikacchapikāṃ kuryād yatra bhadrāsanaṃ tu tat ||

When the soles of the feet are in the area of the testicles, turning into a funnel-shaped vessel, and the fingers of the hands are [placed] upon them, [crossed in one another], that is *bhadrāsana.*

131. śliṣṭāṅgulī śliṣṭagulphau bhūśliṣṭorū prasārayet |
yatropaviśya pādau tad daṇḍāsanam udīritam ||

When one is seated on the floor with legs spread wide and the ankles and the toes joined together, that is called *daṇḍāsana.*

132. pūtapārṣṇisamāyoge prāhur utkaṭikāsanam |
pārṣṇibhyāṃ tu bhuvas tyāge tat syād godohikāsanam ||

When the buttocks touch the heels, it is called *utkaṭikāsana*, but when the heels do not touch the ground, it is [called] *godohikāsana.*[1]

133. pralambitabhujadvandam ūrdhvasthasyāsitasya vā |
sthānaṃ kāyānapekṣaṃ yat kāyotsargaḥ sa kīrtitaḥ ||

The position in which one is indifferent towards the body [and in which] one is either seated or standing with both the arms hanging down, that is called *kāyotsarga.*

134. jāyate yena yeneha vihitena sthiraṃ manaḥ |
tat tad eva vidhātavyam āsanaṃ dhyānasādhanam ||

Whichever [posture is required] for the mind to obtain steadfastness, that very posture should be undertaken for the benefit of meditation.

135. sukhāsanasamāsīnaḥ suśliṣṭādharapallavaḥ |
nāsāgranyastadṛgdvando dantair dantān asaṃspṛśan ||
136. prasannavadanaḥ pūrvābhimukho vāpy udagmukhaḥ |
apramattaḥ susaṃsthāno dhyātā dhyānodyato bhavet ||

[1] According to the canonical *Kalpasūtra* (V.120), Mahāvīra attained enlightenment in this *godohikāsana,* or "cow-milking pose", whereas according to YŚ it was in the *utkaṭikā*!

A meditator who is seated in a comfortable posture, with the edges of the lips just touching each other, both eyes set on the tip of the nose, the [lower] teeth not touching the [upper] teeth, [and] with a pleasing face, looking at the east or the north, attentive [and] correctly seated [with the spine erect], he will be able to enter into meditation.[1]

[1] Cf. BhG VI.10-13.

Breath Control

Breath and Mind

1. *prāṇāyāmas tataḥ kaiścid āśrito dhyānasiddhaye |*
śakyo netarathā kartuṃ manaḥpavananirjayaḥ | |

Once [the yogic postures (*āsana*) have been mastered], some [teachers] advocate breath control in order to accomplish meditation. If not [practised], the mind and the breath are impossible to control.[1]

2. *mano yatra marut tatra marud yatra manas tataḥ |*
atas tulyakriyāv etau saṃvītau kṣīranīravat | |

Where the mind is there the breath is, [and] where the breath is there the mind is. Accordingly, they both have the same activity, mixed like milk and water.

3. *ekasya nāśe 'nyasya syān nāśo vṛttau ca vartanam |*
dhvastayor indriyamatidhvaṃsān mokṣaś ca jāyate | |

When one [of the two] ceases [to function], the other also ceases, and when [one is] active, [the other is also] active. When both [activities] stop, liberation results on account of the cessation of sensory impressions.[2]

The Seven Varieties of Breath Control

4. *prāṇāyāmo gaticchedaḥ śvāsapraśvāsayor mataḥ |*
recakaḥ pūrakaś caiva kumbhakaś ceti sa tridhā | |

Breath control is defined as the cutting of the flow of exhalation and inhalation. It is threefold, consisting of *recaka, pūraka* and *kumbhaka.*[3]

[1] In the introduction to YŚ V.1 (J:III.969, ll. 12-13), Hemacandra quotes YSū II.29 and its enumeration of the eight limbs of *yoga* (*aṣṭāṅgayoga*). This eightfold scheme is employed as an organizing principle and rhetorical strategy in YŚ. Breath control is, however, rejected as a means to liberation in itself (YŚ/SV VI.4-5, XII.44), but as such approved of as a beneficial method to maintain a healthy body (*kāyārogya*) and acquire knowledge of the time of death (*kālajñāna*), etc. (SV V.1; YŚ/SV V.10ff., 70ff.). Parts of YŚ V are borrowed from Śubhacandra's *Jñānārṇava* (JA), see J:III.1064-1072 n. 1.

[2] YŚ V.2-3 echoes *Haṭhayogapradīpikā* II.2, IV.24-25.

[3] Hemacandra's definition of *prāṇāyāma* agrees fundamently with Vyāsa's commentary on YSū II.49, which according to Vācaspatimiśra constitutes the common denominator [of all kinds of] breath control (*prāṇāyāmasāmānyalakṣaṇa*). The technical terms *recaka, pūraka* and *kumbhaka* are first attested within the classical Yoga tradition in Vācaspatimiśra's *Tattvavaiśāradī* (10th cent. A.D.) and Bhoja's *vṛtti* (11th cent. A.D.) on YSū II.50. The actual practice may, however, be traced back to the *Atharvaveda.* See Tuxen 1982:153; Hauer 1922:10ff.; Zysk 1993.

5. *pratyāhāras tathā śānta uttaraś cādharas tathā |*
ebhir bhedaiś caturbhis tu saptadhā kīrtyate paraiḥ ||

According to other [teachers, breath control] is, however, said to be sevenfold due to the [additional] four varieties, *pratyāhāra, śānta, uttara* and *adhara.*

6. *yat koṣṭhād atiyatnena nāsābrahmapurānanaiḥ |*
bahiḥ prakṣepaṇaṃ vāyoḥ sa recaka iti smṛtaḥ ||

When the breath (*vāyu*),[1] with great effort, is expelled from the abdomen through the nose, the aperture in the crown of the head, and the mouth, it is called *recaka.*

7. *samākṛṣya yad āpānāt pūraṇaṃ sa tu pūrakaḥ |*
nābhipadme sthirīkṛtya rodhanaṃ sa tu kumbhakaḥ ||

When [the breath] has been drawn [out of the body], the process of filling [the body with breath] from the anus [to the abdomen (*kuṣṭha*) is called] *pūraka.* The process of sustaining [the breath], firmly holding it in the lotus of the navel, is [called] *kumbhaka.*

8. *sthānāt sthānāntarotkarṣaḥ pratyāhāraḥ prakīrtyate |*
tālunāsānanadvārair nirodhaḥ śānta ucyate ||

Pratyāhāra is defined as the drawing [of the breath] from one place [of the body] to another place, [such as from the navel to the heart]. Preventing [the breath from escaping] through the apertures of the mouth, nose and palate is called *śānta.*

9. *āpīyordhvaṃ yad utkṛṣya hṛdayādiṣu dhāraṇam |*
uttaraḥ sa samākhyāto viparītas tato 'dharaḥ ||

When [the breath is] inhaled, drawn upwards [and] held in the region of the heart, it is called *uttara.* The opposite [process, leading the breath downwards, is called] *adhara.*

10. *recanād udaravyādheḥ kaphasya ca parikṣayaḥ |*
puṣṭiḥ pūrakayogena vyādhighātaś ca jāyate ||
11. *vikasaty āśu hṛtpadmaṃ granthir antar vibhidyate |*
balasthairyavivṛddhiś ca kumbhanād bhavati sphuṭam ||
12. *pratyāhārād balaṃ kāntir doṣaśāntiś ca śāntataḥ |*
uttarādharasevātaḥ sthiratā kumbhakasya tu ||

As a result of the process of emptying [the body of breath] (*recana*), abdominal disorders as well as [diseases caused] by [an overproduction of] phlegm are cured, whereas due to the process of filling [the body with breath] (*pūraka*), [the body] becomes well nourished and sicknesses are removed. As a consequence of

[1] The terms *vāyu, marut* and *prāṇa* are used synonymously. Cf. Filliozat 1949:52ff., 147.

the process of suspending [the breath] (*kumbhana*), the heart-lotus (*hṛtpadma*) bursts into flower, as the internal knot (*granthi*) is untied,[1] [and] stamina increases. Strength and glow [of the body] is the outcome of *pratyāhāra* and from *śānta* results the balancing of the bodily humours[: wind (*vāta*), bile (*pitta*), and phlegm (*kapha*)]. [Finally], the suspension of the breath is stabilized as a result of *uttara* and *adhara*.

The Five Breaths: Area, Colour, Activity, Purpose and Seed Mantra

13. *prāṇam apānasamānāv udānaṃ vyānam eva ca |*
prāṇāyāmair jayet sthānavarṇakriyārthabījavit ||

He who knows the area [which a particular breath occupies inside and outside of the body], as well as the colour, activity, purpose and seed[-*mantra* of each of the five breaths], [only] he may control [the five breaths] – *prāṇa, apāna, samāna, udāna* and *vyāna* – through [the different kinds of] breath control.[2]

14. *prāṇo nāsāgrahṛnnābhipādāṅguṣṭhāntago harit |*
gamāgamaprayogeṇa tajjayo dhāraṇena vā ||

Prāṇa operates inside the tip of the nose, the heart, the navel and in the toes of the feet. It is green [and] controlled through the process of *gama, āgama* or *dhāraṇa*.

15. *nāsādisthānayogena pūraṇād recanān muhuḥ |*
gamāgamaprayogaḥ syād dhāraṇaṃ kumbhanāt punaḥ ||

Gama and *āgama* are exercised by repeatedly emptying and filling [the body of breath, respectively], through [the mentioned] spots, such as the nose. *Dhāraṇa*, on the other hand, is the outcome of the process of sustaining [the breath].

16. *apānaḥ kṛṣṇarug manyāpṛṣṭhapṛṣṭhāntapārṣṇigaḥ |*
jeyaḥ svasthānayogena recanāt pūraṇān muhuḥ ||

[1] Cf. YŚ V.265. Even though mentioned already in the *Muṇḍakopaniṣad* (II.2.8) and *Kaṭhopaniṣad* (II.3.15), systematical doctrines of a knot or knots (*granthi*) connected with the heart[-lotus] and the other *cakras*/lotuses belong to the post-classical, Hindu Tantric traditions. See Gupta 1979:175-176. For the specific Jaina idea of *granthi* as e.g. described in the *Viśeṣāvaśyakabhāṣya* (1194-1195) of Jinabhadra (6th cent. A.D.), see Jaini 1979:141-146.

[2] The description of the five breaths in YŚ/SV V.16-20 and SV V.1 follows with a slight variation the classical account given by Vyāsa and Vācaspatimiśra on YSū III.39. For a historical exposition of these breaths, see Ewing 1901; Brown 1919; for their meaning in traditional medicine, see Filliozat 1949:52ff., 142ff.

Apāna operates inside the nape of the neck, [the lower part of] the back, the rectum and in the heels. It is black [and] it is to be conquered through the process of repeatedly filling and emptying [the breath] at [every] specific spot.

17. *śuklaḥ samāno hṛnnābhisarvasandhiṣv avasthitaḥ |*
jeyaḥ svasthānayogenāsakṛd recanapūraṇāt | |

Samāna is located in the heart, navel, and in all the joints [of the body]. It is white [and] it is to be controlled through the process of repeatedly emptying and filling [the body] at [every] specific spot, [such as the heart].

18. *rakto hṛtkaṇṭhatālubhrūmadhyamūrdhani saṃsthitaḥ |*
udāno vaśyatāṃ neyo gatyāgatiprayogataḥ | |

Udāna is located in the heart, throat, palate, between the eye-brows, and in the forehead. It is red [and] it should be brought under control through the process of *gati* and *āgati*.[1]

19. *nāsākarṣaṇayogena sthāpayet taṃ hṛdādiṣu |*
balād utkṛṣyamāṇaṃ ca ruddhvā ruddhvā vaśaṃ nayet | |

By means of the process of drawing [*udāna*] through the nostrils and placing it inside the heart, one may firmly control it even if it forcibly moves upwards.

20. *sarvatvagvṛttiko vyānaḥ śakrakārmukasannibhaḥ |*
jetavyaḥ kumbhakābhyāsāt saṅkocaprasṛtikramāt | |

Vyāna occupies all [areas of the body] where there is skin. It resembles a rainbow [in colour and] should be controlled through the practice of sustaining the breath (*kumbhaka*), regularly contracting and expanding [the breath].

21. *prāṇāpānasamānodānavyāneṣv eṣu vāyuṣu |*
yaṃ paiṃ vaṃ roṃ loṃ bījāni dhyātavyāni yathākramam | |

One should meditate on the seed[*-mantras*], *yaṃ, paiṃ, vaṃ, roṃ* and *loṃ* while [controlling] the breaths, *prāṇa, apāna, samāna, udāna* and *vyāna,* respectively.[2]

22. *prābalyaṃ jāṭharasyāgner dīrghaśvāsamarujjayau |*
lāghavaṃ ca śarīrasya prāṇasya vijaye bhavet | |

When *prāṇa* is restrained, the digestive fire is strengthened, breathing is stable, [all other] breaths brought under control, and the body is light.

[1] =*gama* and *āgama*. See YŚ V.15.

[2] The combination of *prāṇāyāma* and *mantras,* which is fundamental to Tantric Yoga, is not found in the classical sources prior to Mādhava's description of *Pātañjaladarśana* in chapter XV of the *Sarvadarśanasaṃgraha* (14th cent. A.D.). On early speculations on the relation between speech and breath, and the origins of *prāṇāyāma,* see Padoux 1990:24-26; Hauer 1958:26.

23. *rohaṇaṃ kṣatabhaṅgāder udarāgneḥ pradīpanam |*
varco 'lpatvaṃ vyādhighātaḥ samānāpānayor jaye ||

When *samāna* and *apāna* are controlled, [physical] wounds, fractures, etc., are healed, the digestive fire is kindled, excrement becomes a bit less, and diseases are cured.

24. *utkrāntir vāripaṅkādyaiś cābādhodānanirjaye |*
jaye vyānasya śītoṣṇāsaṅgaḥ kāntir arogitā ||

When *udāna* is conquered, the departure [from the body at the time of death may take an upward direction through paths such as *arcimārga*].[1] Furthermore, one is not affected by water, mud, etc.[2] When *vyāna* is controlled, one becomes detached from heat and cold, and [the body becomes] radiant and healthy.

25. *yatra yatra bhavet sthāne janto rogaḥ prapīḍakaḥ |*
tacchāntyai dhārayet tatra prāṇādimarutaḥ sadā ||

In every part [of the body] where a person may have a harmful disease, there one should continually employ the breaths of *prāṇa,* etc., in order to cure it.

26. *evaṃ prāṇādivijaye kṛtābhyāsaḥ pratikṣaṇam |*
dhāraṇādikam abhyasyen manaḥsthairyakṛte sadā ||

Thus, one who has completed the practice related to the control of *prāṇa,* etc., should without interruption cultivate concentration (*dhāraṇā*) [of the breath and] other things [such as meditation (*dhyāna*) and absorption (*samādhi*)], in order to permanently stabilize the mind.[3]

27. *uktāsanasamāsīno recayitvānilaṃ śanaiḥ |*
āpādāṅguṣṭhaparyantaṃ vāmamārgeṇa pūrayet ||
28. *pādāṅguṣṭhe manaḥ pūrvaṃ ruddhvā pādatale tataḥ |*
pārṣṇau gulphe ca jaṅghāyāṃ jānuny ūrau gude tataḥ ||
29. *liṅge nābhau ca tunde ca hṛtkaṇṭharasane 'pi ca |*
tālunāsāgranetre ca bhruvor bhāle śirasy atha ||
30. *evaṃ raśmikrameṇaiva dhārayan marutā saha |*
sthānāt sthānāntaraṃ nītvā yāvad brahmapuraṃ nayet ||
31. *tataḥ krameṇa tenaiva pādāṅguṣṭhāntam ānayet |*
nābhipadmāntaraṃ nītvā tato vāyuṃ virecayet ||

[1] *Arcimārga* most probably refers to the *devayāna* described e.g. in *Bṛhadāraṇyakopaniṣad* VI. 1.3, 18 and *Chāndogyopaniṣad* IV.15.5-6, V.10.1. See Woods 1977:268 with n. 2; Tuxen 1982: 192. Cf. Vyāsa and Vācaspatimiśra on YSū III.39.

[2] Cf. YSūbh III.4, 39.

[3] SV V. 26 glosses °*ādika* in *dhāraṇādika* with *dhyāna* and *samādhi.* Hemacandra may either have omitted *pratyāhāra,* which otherwise traditionally follows the practice of *prāṇāyāma* (cf. YŚ V.1 n.), or, gathering from the method (*vidhi*) and results of concentration (*dhāraṇā*) described in YŚ V.27-36, refers to the practice of *saṃyama* as defined in YSūbh III.4.

Seated in [one of] the [yogic] postures [previously] described,[1] [such as the *paryaṅkāsana*], having slowly emptied the breath [out of the body], one should fill [the body with breath] through the left nostril down to the toes of the feet [in order to practice concentration (*dhāraṇā*)]. [The breath together with] the mind should first be held in the toes of the feet, then into the soles of the feet, the heels, ankles, shanks, knees, thighs, rectum, genital organ, navel, abdomen, heart, throat, tongue, palate, tip of the nose, eyes, eyebrows, forehead and [finally] in the head. Thus, bringing [the mind] together with the breath from one place [of the body] to the other, like the passing of a thread [through different spots], one should bring [them] to the aperture on the top of the head (*brahmapura*). After that one should in a similar way gradually bring [the breath], along with the mind, back to the toes of the feet [and] having led the breath into the lotus of the navel, it should be cleared [from the body].

32. *pādāṅguṣṭhādau jaṅghāyāṃ jānūrugudamehane* |
dhāritaḥ kramaśo vāyuḥ śīghragatyai balāya ca ||
33. *nābhau jvarādighātāya jaṭhare kāyaśuddhaye* |
jñānāya hṛdaye kūrmanāḍyāṃ rogajarācchide ||
34. *kaṇṭhe kṣuttarṣanāśāya jihvāgre rasasaṃvide* |
gandhajñānāya nāsāgre rūpajñānāya cakṣuṣoḥ ||
35. *bhāle tadroganāśāya krodhasyopaśamāya ca* |
brahmarandhre ca siddhānāṃ sākṣād darśanahetave ||

When the breath is regularly held in the toes of the feet, etc.,[2] [as well as] in the shanks, knees, thighs, rectum and genital organ, one attains speedy movement and strength.[3] [When it is held] in the navel, fevers, etc., disappear, [and when it is held] in the stomach, the body becomes purified. [When it is held] in the heart, one becomes knowledgeable,[4] [and when] in the tortoise-like vein [in the chest] (*kūrmanāḍī*),[5] disease and ageing are cut off. [When the breath is held] in the throat, hunger and thirst are removed,[6] [and when] on the tip of the tongue, knowledge of taste results. [When held] on the tip of the nose, knowledge of smell results,[7] [and when] in both the eyes, knowledge of form is the outcome. [When the breath is held] in the forehead, diseases pertaining to it disappear and

[1] YŚ IV.124-136.
[2] =in the heels (*pārṣṇi*) and ankles (*gulpha*).
[3] Cf. YSū III.48.
[4] Cf. YSū III.34. See Tuxen 1982:186.
[5] See YSū III.31; Tuxen 1982:191 with n. 436.
[6] Cf. YSū III.30.
[7] Cf. YSū III.36.

anger is subsided, [and when] in the aperture on the top of the head (*brahmarandhra*), direct perception of the *siddhas*[1] results.

36. *abhyasya dhāraṇām evaṃ siddhīnāṃ kāraṇaṃ param |*
ceṣṭitaṃ pavamānasya jānīyād gatasaṃśayaḥ | |

Thus, having practised concentration, which is the supreme instrument [for the acquisition] of miraculous powers (*siddhi*), one should know without a doubt the activity of the breath.

37. *nābher niṣkrāmataś cāraṃ hṛnmadhyena yato gatim |*
tiṣṭhato dvādaśānte tu vidyāt sthānaṃ nabhasvataḥ | |

When [the breath] is exhaled from the navel [it is known as] *cāra* [and] when it is brought through the heart [it is known as] *gati*. However, when the breath is located in the twelfth exit (*dvādaśānta*) [or the aperture of the crown of the head (*brahmarandhra*)], it is known as *sthāna*.

38. *taccāragamanasthānajñānād abhyāsayogataḥ |*
jānīyāt kālam āyuś ca śubhāśubhaphalodayam | |

Through the improvement of the knowledge of the *cāra*, *gamana*, and *sthāna* of the [breath], one can know [the time of] death and [the duration of] life, as well as the origin of good and bad results [of one's previous actions].

39. *tataḥ śanaiḥ samākṛṣya pavanena samaṃ manaḥ |*
yogī hṛdayapadmāntar viniveśya niyantrayet | |

Then, having gradually withdrawn the mind along with the breath [from the aperture of the crown of the head (*brahmarandhra*)], the mendicant (*yogin*) makes it enter inside the lotus of the heart [and] restrains it [there].[2]

40. *tato 'vidyā vilīyante viṣayecchā vinaśyati |*
vikalpā vinivartante jñānam antar vijṛmbhate | |

As a result [of restraining the mind and the breath in the heart lotus], ignorance disappears, desires for sensual enjoyments are eliminated, mental constructions do not arise, and knowledge blossoms from within.

41. *kva maṇḍale gatir vāyoḥ saṃkramaḥ kva kva viśramaḥ |*
kā ca nāḍīti jānīyāt tatra citte sthirīkṛte | |

[1] The term *siddha* most probably refers to the semi-divine beings who inhabit the atmosphere between the earth and heaven and who may be perceived through the practice of *saṃyama*, according to YSūbh III.32. In a purely Jaina context, the term alludes to the liberated Selves (*siddha*) populating the apex of the Jaina cosmos.

[2] Cf. YSūbh III.34; Tuxen 1982:186.

When the mind is made steady there [in the heart-lotus],[1] one may know in which operational field (*maṇḍala*) the breath has its activity, in which [element] it enters, where it rests, and [in] which artery (*nāḍī*) [it operates].

The Four Operational Fields

42. *maṇḍalāni ca catvāri nāsikāvivare viduḥ |*
bhaumavāruṇavāyavyāgneyākhyāni yathottaram ||

The nasal cavities have four operational fields (*maṇḍala*) related to the earth, water, air and fire [element], respectively.[2]

43. *pṛthivībījasaṃpūrṇaṃ vajralāñchanasaṃyutam |*
caturasraṃ drutasvarṇaprabhaṃ syād bhaumamaṇḍalam ||

The operational field related to the earth [element] is endowed [at its centre] with the seed[-*mantra*] of earth, [*kṣi*], [and] the mark of a diamond. It is square [and] it has the colour of molten gold.

44. *syād ardhacandrasaṃsthānaṃ vāruṇākṣaralāñchitam |*
candrābham amṛtasyandasāndraṃ vāruṇamaṇḍalam ||

The operational field related to the water [element] is endowed with the syllable related to water (*vāruṇa*), [*va*]. It is shaped as a half-moon, it is full of flowing nectar [and] it has the colour of the moon.

45. *snigdhāñjanaghanacchāyaṃ suvṛttaṃ bindusaṃkulam |*
durlakṣaṃ pavanākrāntaṃ cañcalaṃ vāyumaṇḍalam ||

The operational field related to the air [element] is accompanied by the [seed-(*bīja*) *mantra* of] air (*pavana*), [*ya*]. It has a round shape with a dot [in the centre]. It is recognized with difficulty, is unsteady, and has a dark [blue] colour like glossy collyrium (*snigdhāñjana*).

46. *ūrdhvajvālācitaṃ bhīmaṃ trikoṇaṃ svastikānvitam |*
sphuliṅgapiṅgaṃ tadbījaṃ jñeyam āgneyamaṇḍalam ||

The operational field related to the fire [element] is to be known by its seed-[*mantra*, *ra* (*repha*)]. It is filled with flames spreading upwards, it is dreadful, triangular [in shape] [and] endowed with a *svastika*. It has a reddish, brown [colour] like a spark of fire.

[1] Cf. YSū III.34: *hṛdaye cittasaṃvit* (=*samādhi*).

[2] Cf. TC I.275 with n. 331. The location of these *maṇḍalas* and their relation with the two arteries (*nāḍī*), *iḍā* and *piṅgalā* (YŚ V.57), deviates from most Buddhist and Hindu – Śaiva and Vaiṣṇava (Pāñcarātra) – Tantric texts. Cf., however, *Saṃvarodayatantra* V.35-41, 52, 54, VI. 6-8, X.28, 34, XIII.9.

47. *abhyāsena svasaṃvedyaṃ syān maṇḍalacatuṣṭayam |*
krameṇa saṃcaraṃs tatra vāyur jñeyaś caturvidhaḥ ||

Through practice, the four operational fields [intentionally] become intelligible to oneself. The breath moving continuously in the [four *maṇḍalas*] should be known as being of four different kinds:

The Breaths of the Operational Fields

48. *nāsikārandhram āpūrya pītavarṇaḥ śanair vahan |*
kavoṣṇo 'ṣṭāṅgulaḥ svaccho bhaved vāyuḥ purandaraḥ ||

Purandara is [that] breath which completely fills the nasal cavities. It is yellow, slightly warm, transparent [and] blows slowly outwards [upto] eight *aṅgulas* [or finger's breadths].

49. *dhavalaḥ śītalo 'dhastāt tvaritatvaritaṃ vahan |*
dvādaśāṅgulamānaś ca vāyur varuṇa ucyate ||

The breath called *varuṇa* is white. It is cool and it blows very quickly downwards measuring twelve *aṅgulas.*

50. *uṣṇaḥ śītaś ca kṛṣṇaś ca vahan tiryag anāratam |*
ṣaḍaṅgulapramāṇaś ca vāyuḥ pavanasaṃjñitaḥ ||

The breath called *pavana* is black. It is [sometimes] hot and [sometimes] cold, and it blows continuously across measuring six *aṅgulas.*

51. *bālādityasamajyotir atyuṣṇaś caturaṅgulaḥ |*
āvartavān vahann ūrdhvaṃ pavano dahanaḥ smṛtaḥ ||

The breath called *dahana* has the same [ruddy] colour as the newly risen sun. It is excessively hot and it blows upwards, like a cyclone, [to the extent of] four *aṅgulas.*

52. *indraṃ stambhādikāryeṣu varuṇaṃ śastakarmasu |*
vāyuṃ malinaloleṣu vaśyādau vahnim ādiśet ||

One should direct one's attention towards *purandara* (*indra*) when undertaking [rites] such as stopping (*stambha*), to *varuṇa* in case of praiseworthy tasks, to *pavana* (*vāyu*) in case of [morally] impure and confused actions, [and] towards *dahana* (*vahni*) in case of [rites] such as subduing (*vaśya*).[1]

[1] In most Buddhist and Hindu Tantric texts intense contemplation on the four *maṇḍalas* mentioned here constitutes a prerequisite for accomplishing the six Tantric rites (*ṣaṭkarmāṇi*). Even though Hemacandra does not inform the reader of the actual mechanics of how to activate the breaths in the *maṇḍalas,* we may assume that he refers to a similar practice in YŚ/SV V.52. On *ṣaṭkarmāṇi,* see YŚ VIII.31 n. For an alternative or complementary way of achieving Tantric rites, see YŚ VIII.31.

53. *chatracāmarahastyaśvarāmārājyādisampadam |*
manīṣitaṃ phalaṃ vāyuḥ samācaṣṭe purandaraḥ ||
54. *rāmārājyādisampūrṇaiḥ putrasvajanabandhubhiḥ |*
sāreṇa vastunā cāpi yojayed varuṇaḥ kṣaṇāt ||
55. *kṛṣisevādikaṃ sarvam api siddhaṃ vinaśyati |*
mṛtyubhīḥ kalaho vairaṃ trāsaś ca pavane bhavet ||
56. *bhayaṃ śokaṃ rujaṃ duḥkhaṃ vighnavyūhaparamparām |*
saṃsūcayed vināśaṃ ca dahano dahanātmakaḥ ||

When the *purandara* breath is active, whatever is desired, such as a [royal] umbrella and whisk, an elephant, a horse, a woman, or [even] a kingdom, will be fulfilled. When *varuṇa* [is active], it instantly endows a person with women, a kingdom, sons, kinsmen, relatives and [other] valuable things. When *pavana* [is active], even accomplished [tasks] related to agriculture, service, etc., all are destroyed, and [instead] fear of death, anguish, hostility and fright prevail. When *dahana,* which has the nature of burning, [is active], it forebodes fear, sorrow, disease, suffering, and an unbroken series of odds and obstacles as well as destruction.

57. *śaśāṅkaravimārgeṇa vāyavo maṇḍaleṣv amī |*
viśantaḥ śubhadāḥ sarve niṣkrāmanto 'nyathā smṛtāḥ ||

When [any one of] these [four] breaths enter the operational fields through the path of the moon (*śaśāṅkamārga*) or the path of the sun (*ravimārga*) – [i.e. through the left or the right nostril] – they yield auspicious [results]. When they depart [from either of the two], they are said to [produce] the reverse [result].

58. *praveśasamaye vāyur jīvo mṛtyus tu nirgame |*
ucyate jñānibhis tādṛk phalam apy anayos tataḥ ||

When the breath enters [the operational field (*maṇḍala*)] it is [called] "life", but when it departs it is [called] "death", by the wise. These [i.e. life and death] are therefore [not only the terms, but also] the results of the two breaths.

59. *pathendor indravaruṇau viśantau sarvasiddhidau |*
ravimārgeṇa niryāntau praviśantau ca madhyamau ||
60. *dakṣiṇena viniryāntau vināśāyānilānalau |*
niḥsarantau viśantau ca madhyamāv itareṇa tu ||

When *purandara* (*indra*) and *varuṇa* enter through the path of the moon (*pathendu*), they grant universal success. When they depart and enter through the path of the sun (*ravimārga*), [they grant] mediocre [success]. When *pavana* (*anila*) and *dahana* (*anala*) depart through the right [nostril (i.e. the path of the sun)], it results in ruin, but when they depart and enter through the other, [left nostril (i.e the path of the moon), they yield] mediocre [success].

The Three Arteries

61. *iḍā ca piṅgalā caiva suṣumṇā ceti nāḍikāḥ |*
śaśisūryaśivasthānaṃ vāmadakṣiṇamadhyagāḥ ||

The arteries include *iḍā, piṅgalā* and *suṣumṇā.* [*Iḍā*] resides in the left [side of the body] and is the sphere of the moon. [*Piṅgalā*] is located in the right [side of the body] and is the abode of the sun. [*Suṣumṇā*] moves in the middle [of the body] and is the abode of liberation (*śivasthāna*).[1]

62. *pīyūṣam iva varṣantī sarvagātreṣu sarvadā |*
vāmāmṛtamayī nāḍī sammatābhīṣṭasūcikā ||
63. *vahanty aniṣṭaśaṃsitrī saṃhartrī dakṣiṇā punaḥ |*
suṣumṇā tu bhavet siddhinirvāṇaphalakāraṇam ||

The left artery consists of nectar constantly being showered as it were on all the limbs [of the body and] it is believed to fulfill [all] desires. On the other hand, when the right artery is blowing it is responsible for calamity and failure. *Suṣumṇā,* however, is the agency of miraculous powers (*siddhi*), [such as the ability to become infinitely small],[2] and liberation (*nirvāṇa*).

64. *vāmaivābhyudayādīṣṭaśastakāryeṣu sammatā |*
dakṣiṇā tu ratāhārayuddhādau dīptakarmaṇi ||

When [the breath] rises in the left [artery] only, auspicious actions, such as [performing] a sacred rite (*iṣṭa*), are approved of, whereas when [the breath rises in] the right [artery], [even] sex, taking food, warfare,[3] etc., are [accepted as] auspicious actions.[4]

65. *vāmā śastodaye pakṣe site kṛṣṇe tu dakṣiṇā |*
trīṇi trīṇi dinānīndusūryayor udayaḥ śubhaḥ ||

During the bright fortnight when [the sun] is rising, the [blowing of the] left [artery] is [considered] auspicious, whereas during the dark fortnight the right [artery is considered auspicious]. The rising [of the breath] in the moon and the sun [artery] is, [however, only considered] auspicious for three days each.

[1] In the classical Yoga tradition, *suṣumṇā* is first mentioned by Vyāsa (on YSū III.32) and then later by Vacaspātimiśra (on YSū I.36, III.32). The *Sarvasiddhāntasaṃgraha* (I.54, II.47-48), which probably belongs to the 9th or 10th century A.D. since it in verse XII.99 refers to the *Bhāgavatapurāṇa,* mentions all three arteries, *īḍā, piṅgalā* and *suṣumṇā,* in its outline of Patañjali's teachings.

[2] See YSūbh III.45.

[3] Cf. YŚ V.225; TC I.515. Jainism did not possess a doctrine of righteous war (*dhārmya yuddha*). On the other hand, in line with Kauṭilya's *Arthaśāstra* and in opposition to MS and BhG (II.31-34), it did not exclude warfare as a last resort.

[4] Cf. YŚ V.52.

66. *śaśāṅkenodaye vāyoḥ sūryeṇāstaṃ śubhāvaham |*
udaye raviṇā tv asya śaśināstaṃ śivaṃ matam ||

When the breath rises through the moon[-artery] and sets through the sun[-artery], it grants happiness. It is [also] considered auspicious when it rises through the sun[-artery] and sets through the moon [artery].

67. *sitapakṣe dinārambhe yatnena pratipaddine |*
vāyor vīkṣeta saṃcāraṃ praśastam itaraṃ tathā ||
68. *udeti pavanaḥ pūrvaṃ śaśiny eṣa tryahaṃ tataḥ |*
saṃkrāmati tryahaṃ sūrye śaśiny eva punas tryaham ||
69. *vahed yāvad bṛhatparvakrameṇānena mārutaḥ |*
kṛṣṇapakṣe punaḥ sūryodayapūrvam ayaṃ kramaḥ ||

One should therefore closely examine the movement of the breath – auspicious or not – at daybreak on the first day of the bright fortnight. The first three days the breath rises in the moon[-artery], then it enters [at sunrise] into the sun-[artery] for three days, again [it enters] into the moon[-artery] for three days, [and] in this way the breath goes on blowing [from one artery to the other] up to the full-moon day. On the contrary, during the dark fortnight [the breath] first rises [at sunrise] in the sun[-artery for three days, then in the moon-artery for three days], and in this way [the breath continues to shift between the right and the left artery].

Divination

i. The Time of Death according to the Movement of the Breath in the Arteries

70. *trīn pakṣān anyathātve 'sya māsaṣaṭkena pañcatā |*
pakṣadvayaṃ viparyāse 'bhīṣṭabandhuvipad bhavet ||
71. *bhavet tu dāruṇo vyādhir ekaṃ pakṣaṃ viparyaye |*
dvitrādyahaṃ viparyāse kalahādikam uddiśet ||

If for three fortnights [the breath blows] in a reverse [direction], death [will occur] for that [person] in the course of six months.[1] If [the breath blows in] a reverse [direction] for two fortnights, death strikes dear relatives. If [the breath blows] in a reverse [direction] for one fortnight, there will be violent disease,

[1] The preoccupation with the last moments of life was as important to medieval Jainism as it was to Hinduism. It involved control of the process of death (see YŚ/SV III.148-155 on *saṃlekhanā*) as well as unorthodox practices, such as worship of the dead, which even Hemacandra and Kumārapāla are reported to have engaged in (Granoff 1992:187-188 with n. 20, 193 with n. 35).

[and] if [the breath blows] in a reversal [manner] for two or three days, it forebodes dispute, etc.[1]

72. *ekaṃ dve trīṇy ahorātrāṇy arka eva marud vahan |*
varṣais tribhir dvābhyām ekenāntāyendau ruje punaḥ ||

If the breath blows exclusively for a day and a night in the sun[-artery], death [occurs] in three years. If [it blows in the sun-artery] for two days and nights, [death occurs] after two years. [If the breath blows] for three days and nights, [death occurs] in one year. If [the breath blows] in the moon[-artery in a similar way], disease [follows].

73. *māsam ekaṃ ravāv eva vahan vāyur vinirdiśet |*
ahorātrāvadhiṃ mṛtyuṃ śaśāṅke tu dhanakṣayaṃ ||

If the breath blows exclusively in the sun[-artery] for one month, it forebodes death within the period of a day and a night, but if [it blows] in the moon[-artery for a similar period of time, it foreshadows] loss of property.

74. *vāyus trimārgagaḥ śaṃsen madhyāhnāt parato mṛtim |*
daśāhaṃ tu dvimārgasthaḥ saṃkrāntau maraṇaṃ diśet ||

The breath which operates in [all] three arteries – [*iḍā, piṅgalā* and *suṣumṇā*] – portends death in the afternoon, whereas [that breath which] abides in the [first] two arteries forebodes death once it transgresses [from one artery to the other].

75. *daśāhaṃ tu vahann indāv evodvegaruje marut |*
itaś cetaś ca yāmārdhaṃ vahan lābhārcanādikṛt ||

If the breath exclusively blows in the moon[-artery] for ten days, it causes anxiety and disease, and if it blows from one [artery] to the other [every] one and a half hour, it generates acquisition, respect, etc.

[1] Early Jainism, like Buddhism, condemned divination. *Uttarādhyayanasūtra* VIII.13 states e.g.: "Those who interpret the marks of the body, and dreams, and who know the foreboding changes in the body (*aṅgavidyā*), are not to be called śramaṇas; thus the preceptors have declared." See also *Sūtrakṛtāṅgasūtra* II.2.25, III.6.78; *Uttarādhyayanasūtra* XV.7, XX.45, XXXI.19. Nevertheless, divination became part of lay religion as reflected in the voluminous and extra-canonical *Aṅgavijjā*, which in practice earned scriptural status. The *Aṅgavijjā* was composed in Prākrit by an unknown author around the time of Varāhimihira (Pingree 1981:75 with n. 47). For a digest of its main content, see Schubring 1962:122-125; Jain 1992:153-163. During the medieval period Jaina divination was influenced by Tantrism and was utilized for mundane purposes under the supervision of advanced laymen (*yati*) and monks. For further references to Jaina divination, see Mitra 1939, 1941, 1942; Shah 1947. The determination of the time of death based on the movement of the breath in the arteries/nostrils is first systematically treated from YŚ V.86 onwards. For references to this kind of prognostication, see Pingree 1981:77-79; Velankar 1944:458. On divination in Indian religions, see e.g. Kane 1930-1962 (V.2):719-814; Gonda 1963:257; Thurston 1912; Negelein 1912; Meyer 1937 (III):309; Bosch 1944:115-120 (bibliography).

76. *viṣuvatsamayaprāptau spandete yasya cakṣuṣī* |
ahorātreṇa jānīyāt tasya nāśam asaṃśayam | |

It should be known that he whose eyes flutter at the equinoctial point when [the breath changes from one artery to the other at midnight], he will doubtlessly [meet] his death within a day and a night.

77. *pañcātikramya saṃkrāntīr mukhe vāyur vahan diśet* |
mitrārthahānī nistejo 'narthān sarvān mṛtiṃ vinā | |

If the breath blows through the mouth, having passed five times [between the left and right artery], it forebodes loss of friends and wealth, lack of vital power, and all [kinds of] misfortune, [such as anxiety, disease and travelling abroad], except death.

78. *saṃkrāntīḥ samatikramya trayodaśa samīraṇaḥ* |
pravahan vāmanāsāyāṃ rogodvegādi sūcayet | |

If the breath blows in the left nostril [or artery], having passed thirteen times, it portends disease, anxiety, etc.

79. *mārgaśīrṣasya saṃkrāntikālād ārabhya mārutaḥ* |
vahan pañcāham ācaṣṭe vatsare 'ṣṭādaśe mṛtim | |

If the breath blows [in a single artery] for five days, beginning from [the first day of the month] of *Mārgaśīrṣa* (November-December), it portends death in eighteen years.

80. *śaratsaṃkrāntikālāc ca pañcāhaṃ māruto vahan* |
tataḥ pañcadaśābdānām ante maraṇam ādiśet | |

If the breath blows [in a single artery] for five days from [the first day of] the setting in of autumn [during the month of *Āśvina* (September-October)], then [that] presages death by the end of fifteen years.

81. *śrāvaṇādeḥ samārabhya pañcāham anilo vahan* |
ante dvādaśavarṣāṇāṃ maraṇaṃ parisūcayet | |
82. *vahan jyeṣṭhādidivasād daśāhāni samīraṇaḥ* |
diśen navamavarṣasya paryante maraṇaṃ dhruvam | |
83. *ārabhya caitrādyadināt pañcāhaṃ pavano vahan* |
paryante varṣaṣaṭkasya mṛtyuṃ niyatam ādiśet | |
84. *ārabhya māghamāsādeḥ pañcāhāni marud vahan* |
saṃvatsaratrayasyānte saṃsūcayati pañcatām | |

If the breath has begun to blow [in a single artery] for five days from the beginning of [the month of] *Śrāvaṇa* (July-August), it forebodes death by the end of twelve years. If the breath blows for ten days from the first day of [the month of] *Jyeṣṭhā* (May-June), death [will] certainly [occur] by the end of nine years. If the breath blows for five days beginning from the first day of [the month of] *Caitra* (March-April), it definitively indicates death by the end of six years. If the

breath blows for five days from the beginning of the month of *Māgha* (January-February), it portends death by the end of three years.

85. sarvatra dvitricaturān vāyuś ced divasān vahet |
abdabhāgais tu te śodhyā yathāvad anupūrvaśaḥ ||

At all seasons, if the breath blows for two, three or four days [in the same artery], parts of the year should be subtracted proportionately [to the month and how many days the breath blows in the same artery].[1]

86. athedānīṃ pravakṣyāmi kiñcit kālasya nirṇayam |
sūryamārgaṃ samāśritya sa ca pauṣṇe 'vagamyate ||

In the following, I will briefly reveal [to you the different methods of how to] determine the time of death. This is [only] possible to know at [the time of] *Pauṣṇa* resorting to [the breath's movement inside] the path of the sun.

87. janmaṛkṣagate[2] *candre samasaptagate ravau |*
pauṣṇanāmā bhavet kālo mṛtyunirṇayakāraṇam ||

When the moon has entered the constellation of one's birth [and] the sun has entered the opposite position (*samasapta*)[3] begins a time called *Pauṣṇa* which renders possible the determination of the time of death.

88. dinārdhaṃ dinam ekaṃ ca tadā sūrye marud vahan |
caturdaśe dvādaśe 'bde mṛtyave bhavati kramāt ||

If the breath blows in the sun[-artery] for half a day, or one day, during the time (*tadā*) [of *Pauṣṇa*], it will lead to death in fourteen [and] twelve years, respectively.

89. tathaiva ca vahan vāyur ahorātraṃ dvyahaṃ tryaham |
daśamāṣṭamaṣaṣṭhābdeṣv antāya bhavati kramāt ||

Likewise, if the breath blows [in the sun-artery] for a day and a night, [or] for two or three days, death will occur in the tenth, eighth and sixth year, respectively.

[1] The time of death is thus proportionate to the month and number of days during which the breath blows in the sun-artery. In YŚ V.79 it is stated that if the breath blows in a single artery for five days from the first day of the month of *Mārgaśīrṣa* (November-December), death will occur in eighteen years or 216 months or 6480 days. Accordingly, each day equals 1296 days. Thus, if the breath blows for four days death will occur in 6480-1296 days=5184 days=14 years, 4 months and 24 days, whereas if the breath blows for three days under the same circumstances, 1296 should be subtracted from 5184 days. See SV V.85 (J:III.1003, ll. 4-7).

[2] *janmaṛkṣa°* (*metri causa*) for *janmarkṣa°*.

[3] "The even seventh" (*samasapta*) refers to the 7^{th}, i.e. opposite, sign of the zodiac from any given point.

90. *vahan dināni catvāri turye 'bde mṛtyave marut |*
sāśītyahaḥsahasre tu pañcāhāni vahan punaḥ | |

If the breath blows for four days [in the sun-artery], it leads to death in the fourth year, whereas [if it] blows for five days, [death occurs] in [three years or] 1080 days.

91. *ekadvitricatuḥpañcacaturviṃśatyahakṣayāt |*
ṣaḍādīn divasān pañca śodhayed iha tadyathā | |

[If the breath blows in the sun-artery for] six, [seven, eight, nine and ten] days, one should subtract five times [from 1080 days] by deducting 1, 2, 3, 4, 5 times 24 in the following manner:

92. *ṣaṭkaṃ dinānāṃ adhyarkaṃ vahamāne samīraṇe |*
jīvaty ahnāṃ sahasraṃ ṣaṭpañcāśaddivasādhikam | |

If the breath blows in the sun-artery for six days, one remains alive for 1056 days (1080-1×24).

93. *sahasraṃ sāṣṭakaṃ jīved vāyau saptāhavāhini |*
saṣaṭtriṃśan navaśatīṃ jīvet tv aṣṭāhavāhini | |

If the breath blows for seven days [in the sun-artery], one remains alive for 1008 days (1056-2×24), whereas if it blows for eight days, one remains alive for 936 [days] (1008-3×24).

94. *ekatraiva navāhāni tathā vahati mārute |*
ahnām aṣṭaśatīṃ jīvec catvāriṃśad dinādhikām | |

Likewise, if the breath blows for nine days in one and the same [artery], the person will remain alive for 840 days (936-4×24).

95. *tathaiva vāyau pravahaty ekatra daśavāsarān |*
viṃśatyabhyadhikām ahnāṃ jīvet saptaśatīṃ dhruvam | |

Similarly, if the breath blows in a single [artery] for 10 days, one is exactly going to live for 720 days (840-5×24).

96. *ekadvitricatuḥpañcacaturviṃśatyahakṣayāt |*
ekādaśādipañcāhāny atra śodhyāni tadyathā | |

[If the breath blows exclusively in the sun-artery] for eleven to fifteen days, then one should calculate [the time of death] in the following manner: by deducting 1, 2, 3, 4, 5 times 24 [from 720 days or the time corresponding to 10 days of the breath blowing in the sun-artery].

97. *ekādaśadināny arkanāḍyāṃ vahati mārute |*
ṣaṇṇavatyadhikāny ahnāṃ ṣaḍśatāny eva jīvati | |

If the breath blows in the sun-artery for eleven days, then one will only live for 696 days (720-1×24).

98. *tathaiva dvādaśāhāni vāyau vahati jīvati |*
dinānāṃ ṣaḍśatīm aṣṭacatvāriṃśatsamanvitām | |

In like manner, if the breath blows for twelve days [in the sun-artery], one will live for 648 days (696-2×24).

99. *trayodaśadināny arkanāḍīcāriṇi mārute |*
jīvet pañcaśatīm ahnāṃ ṣaḍsaptatidinādhikām | |

If the breath moves in the sun-artery for 13 days, one will remain alive for 576 days (648-3×24).

100. *caturdaśadināny evaṃ pravāhiṇi samīraṇe |*
aśītyabhyadhikaṃ jīved ahnāṃ śatacatuṣṭayam | |

Similarly, if the breath blows [in the sun-artery] for 14 days, one will live for 480 days (576-4×24).

101. *tathā pañcadaśāhāni yāvad vahati mārute |*
jīvet ṣaṣṭidinopetaṃ divasānāṃ śatatrayam | |

In like manner, if the breath blows for 15 days, one will remain alive for 360 days (480-5×24).

102. *ekadvitricatuḥpañcadvādaśāhakramakṣayāt |*[1]
ṣoḍaśādyāni pañcāhāny atra śodhyāni tadyathā | |

[If the breath blows in the sun-artery during the time of *Pauṣṇa* for] 16, [17, 18, 19 and 20] days, 1, 2, 3, 4, 5 times 12 days should be subtracted [from 360 days] in the following manner:

103. *pravahaty ekanāsāyāṃ ṣoḍaśāhāni mārute |*
jīvet sahāṣṭacatvāriṃśataṃ dinaśatatrayīm | |

If the breath blows in the same nostril [or artery] for sixteen days, one remains alive for 348 days (360-1×12).

104. *vahamāne tathā saptadaśāhāni samīraṇe |*
ahnāṃ śatatraye mṛtyuś caturviṃśatisaṃyute | |

Likewise, if the breath blows for seventeen days [in the same artery], death [will occur] in 324 days (348-2×12).

105. *pavane vicaraty aṣṭādaśāhāni tathaiva ca |*
nāśo 'ṣṭāśītisaṃyukte gate dinaśatadvaye | |

Similarly, if the breath blows for eighteen days [in the same artery], death occurs in 288 days (324-3×12).

[1] *ekadvitri°: ekadvi°* J.

106. *vicaraty anile tadvad dināny ekonaviṃśatim |*
catvāriṃśadyute yāte mṛtyur dinaśatadvaye | |

Likewise, if the breath blows [in the same artery] for 19 days, death occurs in 240 days (288-4×12).

107. *viṃśatidivasān ekanāsācāriṇi mārute |*
sāśītau vāsaraśate gate mṛtyur na saṃśayaḥ | |

If the breath blows in the same nostril [or artery] for twenty days, death will without doubt occur in 180 days (240-5×12).

108. *ekadvitricatuḥpañcadinaṣaṭkakramakṣayāt |*
ekaviṃśādipañcāhāny atra śodhyāni tadyathā | |

[If the breath blows exclusively in the sun-artery during the time of *Pauṣṇa*] for 21, [22, 23, 24 and 25] days, the calculation as to (*atra*) [the longevity of a person is done] by subtracting 1, 2, 3, 4, 5 days times 6 in the following manner:

109. *ekaviṃśatyahaṃ tv arkanāḍīvāhini mārute |*
catuḥsaptatisaṃyukte mṛtyur dinaśate bhavet | |

If the breath blows in the sun-artery for 21 days, death will occur in 174 days (180-1×6).

110. *dvāviṃśatiṃ dināny evaṃ sadviṣaṣṭāvahaḥśate |*
ṣaḍdinonaiḥ pañcamāsais trayoviṃśatyahānuge | |

Likewise, [if the breath blows for] 22 days [one will remain alive] for 162 days (174-2×6), [and] if [the breath blows for] 23 days, [death] follows in five months short of 6 days (144=162-3×6).

111. *tathaiva vāyau vahati caturviṃśativāsarīm |*
viṃśatyabhyadhike mṛtyur bhaved dinaśate gate | |

In like manner, if the breath blows for 24 days, death occurs in 120 days (144-4×6).

112. *pañcaviṃśatyahaṃ caivaṃ vāyau māsatraye mṛtiḥ |*
māsadvaye punar mṛtyuḥ ṣaḍviṃśatidinānuge | |

Furthermore, if the breath blows for 25 days, death [occurs] in three months (90 days=120-5×6). Again, [if the breath blows for] 26 days, death follows in two months (60 days=90-5×6).

113. *saptaviṃśatyahavahe nāśo māsena jāyate |*
māsārdhena punar mṛtyur aṣṭāviṃśatyahānuge | |

If [the breath] blows for 27 days, death occurs within a month. Likewise, [if the breath blows for] 28 days, death [occurs] within half a month.

114. *ekonatriṃśadahage mṛtiḥ syād daśame 'hani |*
triṃśaddinīcare tu syāt pañcatvaṃ pañcame dine | |

If [the breath] moves for 29 days, death occurs on the tenth day [after that], whereas if [it] moves for 30 days, death occurs on the fifth day.

115. ekatriṃśadahacare vāyau mṛtyur dinatraye |
dvitīyadivase nāśo dvātriṃśadahavāhini | |

If the breath moves for 31 days [in the same artery], death [occurs] in three days, [and] if it blows for 32 days, death [occurs] on the next day.

116. trayastriṃśadahacare tv ekāhenāpi pañcatā |
evaṃ yadīndunāḍyāṃ syāt tadā vyādhyādikam diśet | |

If [the breath] moves for 33 days [in the same artery], death [will occur] within one day even. However, [if the breath blows] in the same manner in the moon-artery (*indunāḍī*), [instead of the sun-artery], then it forebodes disease, [loss of friends, great fear, deserting of one's own country, loss of wealth and sons, destruction of the kingdom, distress], etc.

117. adhyātmaṃ vāyum āśritya pratyekaṃ sūryasomayoḥ |
evam abhyāsayogena jānīyāt kālanirṇayam | |

Based on [the examination of] the internal breath [blowing] separately in the sun- and the moon-artery, one may thus, through practice, get to know how to determine the time of death, [etc.].[1]

ii. Physical Symptoms of Death

118. ādhyātmikaviparyāsaḥ saṃbhaved vyādhito 'pi hi |
tanniścayāya badhnāmi bāhyaṃ kālasya lakṣaṇam | |

Due to disease the internal [breaths] may actually reverse [and consequently the determination of the time of death will not be correct]. I will [therefore] relate the external symptom(s) of death in order to [correctly] establish it.

119. netraśrotraśirobhedāt sa ca trividhalakṣaṇaḥ |
nirīkṣyaḥ sūryam āśritya yatheṣṭam aparaḥ punaḥ | |

According to the division [of the body] into eyes, ears and head, the symptom [of approaching death] is threefold. It should be examined based upon [the movement of the breath in] the sun[-artery]. Besides [these different methods], there are, according to [one's] inclination, other [ways of which we shall speak later].[2]

120. vāme tatrekṣaṇe padmaṃ ṣoḍaśacchadam aindavam |
jānīyād bhānavīyaṃ tu dakṣiṇe dvādaśacchadam | |

[1] Cf. YŚ V.86.
[2] See YŚ/SV V.129ff.

One should examine the sixteen-petalled lotus in the left eye which is related to to the moon, and the twelve-petalled [lotus] in the right [eye] which is related to the sun.[1]

121. khadyotadyutivarṇāni catvāric cchadanāni tu |
pratyekaṃ tatra dṛśyāni svāṅgulīvinipīḍanāt ||

The four [groups of] petals [with four and three petals each, respectively], [all] have the colour of a shining glow-worm. By pressing on a particular [spot of the eyes] with one's fingers, [according to the precept of a teacher], they become visible.

122. somādhobhrūlatāpāṅgaghrāṇāntikadaleṣu tu |
dale naṣṭe kramān mṛtyuḥ ṣaṭtriyugmaikamāsataḥ ||

If the lowest [four petals of] the lotus related to the moon do not appear, [or] if the [upper four] petals near the eyebrows are not visible, [or] if the [four] petals in the outer [left] corner of the eye do not appear, [or] if the [lower] petals close to the nose do not appear, death [will occur] after six, three, two and one month, respectively.

123. ayam eva kramaḥ padme bhānavīye yadā bhavet |
daśapañcatridvidinaiḥ kramān mṛtyus tadā bhavet ||

If the same pattern occurs in relation to the [twelve-petalled] lotus related to the sun, then death will occur within the course of ten, five, three and two days, respectively.

124. etāny apīḍyamānāni dvayor api hi padmayoḥ |
dalāni yadi vīkṣeta mṛtyur dinaśatāt tadā ||

If even without pressing [on a particular spot of the eyes with one's fingers], the petals of the two lotuses appear, then death [will occur] after a hundred days.

125. dhyātvā hṛdy aṣṭapatrābjaṃ śrotre hastāgrapīḍite |
na śrūyetāgninirghoṣo yadi svaḥ pañca vāsarān ||
126. daśa vā pañcadaśa vā viṃśatiṃ pañcaviṃśatim |
tadā pañcacatustridvyekavarṣair maraṇaṃ kramāt ||

Having meditated on the eight-petalled lotus in the heart, one should press the fingers [of both hands] against the ears. If the sound of [one's] digestive fire (*agninirghoṣa*) is not heard for five, ten, fifteen, twenty and twenty-five days, then death will occur in five, four, three, two and one year, respectively.[2]

[1] The number of petals on the moon- and the sun-lotus is probably related to the 16 lunar days of the waxing or waning moon, and the 12 signs of the zodiac, respectively.

[2] YSūbh III.22 states that through *saṃyama* on *karma*, or through different signs of death (*ariṣṭa*), such as when one with stopped ears does not hear the sound of the vital spirits within

127. ekadvitricatuḥpañcacaturviṃśatyahakṣayāt |
ṣaḍādiṣoḍaśadināny antarāṇy api śodhayet ||

[If the sound is not heard for] 6 to 16 days, one should subtract 1, 2, 3, 4, 5 times 24 days.[1]

128. brahmadvāre visarpantīṃ pañcāhaṃ dhūmamālikām |
na cet paśyet tadā jñeyo mṛtyuḥ saṃvatsarais tribhiḥ ||

If one [despite the instructions of the teacher (*gurūpadeśa*)] is unable to perceive the column of smoke, spreading in "the entrance into Brahmā" [or the aperture on the crown of the head (*brahmarandhra*)], for five days, then it should be understood that death [will occur] in three years.

iii. The Time of Death according to Palmistry

129. pratipaddivase kālacakrajñānāya śaucavān |
ātmano dakṣiṇaṃ pāṇiṃ śuklapakṣaṃ prakalpayet ||

On the first [lunar] day [of the bright fortnight], a purified person should imagine his right hand to be the bright fortnight in order to know the wheel of time (*kālacakra*).[2]

130. adhomadhyordhvaparvāṇi kaniṣṭhāṅguligāni tu |
krameṇa pratipatṣaṣṭhyekādaśīḥ kalpayet tithīḥ ||
131. avaśeṣāṅgulīparvāṇy avaśeṣatithīs tathā |
pañcamīdaśamīrākā parvāṇy aṅguṣṭhagāni tu ||

First he should imagine the sixth and eleventh lunar days [of the bright fortnight] to abide in the lower, middle and upper joints of the little finger, respectively. In like manner, [he should imagine] the fifth and tenth [lunar day] as well as the full- moon [day] in [the lower, middle, and upper] joints of the thumb. Likewise,

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one's body, the yogin may learn the time of his death. According to Vācaspatimiśra (on YSū III.22), the yogin may even expedite his death by creating several bodies, and Rāmānanda (on YSū III.22) adds that one may actually delay death by performing *saṃyama* on *karma*.

[1] According to YŚ V.125, if the *agninirghoṣa* is not heard for five days, death will occur in five years. If it is not heard for six days, one should consequently deduct 1x24 days from 5 years (=1800 days), i.e. 1776 days or 4 years 11 months and 6 days, and if it is not heard for seven days one should deduct 2x24 from 1776, and so on upto 10x24 minus the days corresponding to if it is not heard for 15 days. See SV V.127 (J:III.1019-1020).

[2] In describing the major divisions of the beginningless and endless nature of time (*kāla*), which is viewed as a neither sentient nor material (*arūpi-ajīva*) substance (*dravya*), it is portrayed as an ever revolving cosmic wheel made up of twelve spokes. See Jaini 1979:30-31. On the Jaina view of time and the Jaina universal history, see Cort 1995b:474-480; Dundas 1992:17-18.

the remaining lunar days [of the bright fortnight should be imagined] in the joints of the rest of the fingers [of the right hand].[1]

132. vāmapāṇiṃ kṛṣṇapakṣaṃ tithīs tadvac ca kalpayet |
tataś ca nirjane deśe baddhapadmāsanaḥ sudhīḥ ||
133. prasannaḥ sitasaṃvyānaḥ kośīkṛtya karadvayam |
tatas tadantaḥ śūnyaṃ tu kṛṣṇavarṇaṃ vicintayet ||

In the same manner, he should imagine the lunar days of the dark fortnight on the left hand. After that, the wise [and purified] person, who has assumed the lotus posture in a solitary place, [and] who is at ease [with himself], wearing white clothes [and] having folded both his hands into a bud, should ponder over the empty, black [space] inside the [folded hands].

134. udghāṭitakarāmbhojas tato yatrāṅgulītithau |
vīkṣate kālabinduṃ sa kāla ity atra kīrtyate ||

Subsequently, the lotus[-folded] hands [should be] opened [and] it should be determined on which joint [and therewith] lunar day the black dot [is located]. This then tells the time of death.[2]

iv. Omens of Death including Oneiromancy

135. kṣutaviṇmadamūtrāṇi bhavanti yugapad yadi |
māse tatra tithau tatra varṣānte maraṇaṃ tadā ||

If sneezing, passing of stool, ejaculation of semen and passing of urine occur simultaneously, then death [will occur] in a year, in the same month and on the same lunar day.

136. rohiṇīṃ śaśabhṛllakṣma mahāpatham arundhatīm |
dhruvaṃ ca na yadā paśyed varṣeṇa syāt tadā mṛtiḥ ||

If one is unable to [clearly] see the *Rohiṇī*[-constellation], the mark of a hare on the moon, the Milky way,[3] [the star] Alcor,[4] and the Polar star, [one by one or simultaneously], then death [will occur] within a year.[1]

[1] One should accordingly imagine the 2nd, 3rd and 4th lunar days on the lower, middle and upper joints of the ring-finger (*anāmikā*), the 7th, 8th and 9th on the joints of the middle finger (*madhyamā*), and the 12th, 13th and 14th on the joints of the forefinger (*tarjanī*).

[2] The 2nd 3rd and 4th lunar day should be imagined on the low, middle and upper joints of the ring-finger, the 7th, 8th and 9th on the joints of the middle finger, and the 12th, 13th and 14th lunar days on the joints of the forefinger.

[3] *mahāpatha=chāyāpatha* (SV V.136; J:III.1023, l. 4).

[4] According to the *Chāndogyopaniṣad* VIII.7.3ff., Indra was subjected to "the maxim of viewing the star Alcor" (*arundhatīdarśananyāya*) in order to solve his problem of not being able to experience the supreme Self (*paramātman*). Just as Alcor because of its low apparent

137. *svapne svaṃ bhakṣyamāṇaṃ śvagṛdhrakākaniśācaraiḥ |*
uhyamānaṃ kharoṣṭrādyair yadā paśyet tadā mṛtiḥ ||

If one while dreaming were to see oneself being eaten up by dogs, vultures, crows, [or other creatures] wandering at night, [or if one were to see oneself] being dragged by a donkey, a camel, [a dog or a boar, etc.], then there is death.

138. *raśminirmuktam ādityaṃ raśmiyuktaṃ havirbhujam |*
yadā paśyed vipadyeta tadaikādaśamāsataḥ ||

If one were to experience the disc of the sun without rays [and] a fire with rays, then one will die after 11 months.

139. *vṛkṣāgre kutracit paśyed gandharvanagaraṃ yadi |*
paśyet pretān piśācān vā daśame māsi tanmṛtiḥ ||

If one [actually] were to see a magic city somewhere on the top of a tree, or the spirits of dead persons or demons, then death [will occur] within the course of ten months.

140. *chardi mūtraṃ purīṣaṃ vā suvarṇarajatāni vā |*
svapne paśyed yadi tadā māsān navaiva jīvati ||

If one were to experience nausea, urine, faeces, gold or silver, while dreaming, then one will only stay alive for nine months.

141. *sthūlo 'kasmāt kṛśo 'kasmād akasmād atikopanaḥ |*
akasmād atibhīrur vā māsān aṣṭaiva jīvati ||

If one unexpectedly becomes fat, thin, very angry or fearful, one remains alive for only eight months.

142. *samagram api vinyastaṃ pāṃśau vā kardame 'pi vā |*
syāc cet khaṇḍaṃ padaṃ saptamāsyante mriyate tadā ||

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luminosity only is possible to envision gradually, beginning with a bigger star and slowly moving towards Alcor, the supreme Self should be accomplished in a similar fashion. See Bhattacharya 1943:lxxxviii n. 11.

[1] SV V.136 (J:III.1023, ll. 6-9) quotes two stanzas reflecting the opinion of ordinary people (*laukika*) on the symptoms of death: *arundhatīṃ dhruvaṃ caiva viṣṇos trīṇi padāni ca | kṣīṇāyuṣo na paśyanti caturthaṃ mātṛmaṇḍalam ||1 || arundhatī bhavej jihvā dhruvo nāsāgram ucyate | tārā viṣṇupadaṃ proktaṃ bhruvau syān mātṛmaṇḍalam ||2 ||* "Those who are moribund cannot see Alcor, the Polar-star, the sky, and the [constellation including the] fourfold assemblage of divine mothers. Alcor is said to be the tongue, the Polar-star the tip of the nose, the sky the pupils of the eyes, and the eyebrows [are said to be] the assemblage of divine mothers." Another manuscript referred to by Jambūvijaya (J:III.1023 n. 2) contains the following quotation: *bhrūmadhye viṣṇupadam jñeyaṃ tārikā mātṛmaṇḍalam |* "The sky is the eye-brows and the pupil of the eyes are the assemblage of divine mothers." On *mātṛmaṇḍala*, cf. *Bṛhatsaṃhitā* LX.19; *Skandapurāṇa: Kāśikhaṇḍa* 42. On the divine mothers, see YŚ I.45 n.

If [only] a part of the [imprint of the] foot [is found] in the sand or in the mud, even though the entire foot was placed down, one will die by the end of seven months.

143. tārāṃ śyāmāṃ yadā paśyec chuṣyed adharatālu ca |
na svāṅgulitrayaṃ māyād rājadantadvayāntare | |
144. gṛdhraḥ kākaḥ kapoto vā kravyādo 'nyo 'pi vā khagaḥ |
nilīyeta yadā mūrdhni ṣaṇmāsyante mṛtis tadā | |

If one [without reason] finds the pupil of the eye black, or if the lips and palate become completely dry, or if three of one's fingers cannot be entered between the two front teeth [of the upper and lower jaw], or if a vulture, a craw, a pigeon, or any carnivorous bird, were to sit on [one's] head, then death [will occur] by the end of six months.

145. pratyahaṃ paśyatānabhre 'hany āpūrya jalair mukham |
vihite pūtkṛte śakradhanvāntas tatra dṛśyate | |
146. yadā na dṛśyate tat tu māsaiḥ ṣaḍbhir mṛtis tadā |
paranetre svadehaṃ cen na paśyen maraṇaṃ tathā | |

Normally (*pratyaha*) on a cloudless day, having filled the mouth with water and sprinkled it [upwards towards the sky] with a whizzing sound, one will see a rainbow within it if one is attentive. If one cannot see that [rainbow, however], then death [will occur] in six months. Death will also occur [within the same period of time] if one is unable to see one's own image [reflected] in the eye of another [person].

147. kūrparau nyasya jānvor mūrdhny ekīkṛtya karau sadā |
rambhākośanibhāṃ chāyāṃ lakṣayed antarodbhavām | |
148. vikāsi ca dalaṃ tatra yadaikaṃ parilakṣyate |
tasyām eva tithau mṛtyuḥ ṣaṇmāsyante bhavet tadā | |

[On a cloudless day], having placed the elbows on the knees [and] at the same time both the hands on the head folded together, one should gaze at the shadow which is produced nearby [on the ground] resembling the bud of a plantain tree. If one sees a petal developing [from the bud] in that [shadow], then death will occur on that very lunar day by the end of six months.[1]

[1] Among the different ways of determining the time of death or foreboding future events, Hemacandra outlines various forms of shadow reading in combination with postures (*āsana*), mystical diagrams (*yantra*), and spells mentally installed on the body (*aṅganyāsa*). See YŚ V.147-148, 168-172, 208-215, 216-223, respectively. A typical story dealing with the shadow in a Jaina context is Haribhadra's *Samarāiccakahā*, which was known to Hemacandra as evidenced in his *Alaṅkāracūḍāmaṇi* VIII.3. According to the Digambaras, the Tīrthaṅkara's body does not produce a shadow (Wiley 2000a:ch. 3). Apart from traditional branches of *jyotiḥśāstra,* shadow reading is also found in medical and ritual texts (*Carakasaṃhitā* V.7; *Śaṅkhāyanāraṇyaka* VIII.7).

149. indranīlasamacchāyā vakrībhūtāḥ sahasraśaḥ |
muktāphalālaṅkaraṇāḥ pannagāḥ sūkṣmamūrttayaḥ | |
150. divā saṃmukham āyānto dṛśyante vyomni sannidhau |
na dṛśyante yadā te tu ṣaṇmāsyante mṛtis tadā | |

[Anyone (*sarvajana*)] who faces the sun will experience "snakes" with subtle shapes and the colour of sapphire, curved in thousands of ways and decorated with pearls, appearing in front of him in the sky. However, if one is unable to see these ["snakes"], then death [occurs] by the end of six months.

151. svapne muṇḍitam abhyaktaṃ raktagandhasragambaram |
paśyed yāmyāṃ khare yāntaṃ svaṃ yo 'bdārdhaṃ sa jīvati | |

He who while dreaming experiences that [his head has been] shaved, [and that his body has been] anointed with red ointments [and adorned with] a red coloured garland and red clothes, and that he himself is mounted on a donkey headed in the southern direction, he will live for [only] half a year.[1]

152. ghaṇṭānādo ratānte ced akasmād anubhūyate |
pañcatā pañcamāsyante tadā bhavati niścitam | |

If at the end of a sexual intercourse one suddenly experiences the sound of [ringing] bells, then death will definitively occur by the end of five months.

153. śiro vegāt samāruhya kṛkalāso vrajan yadi |
dadhyād varṇatrayaṃ pañcamāsyante maraṇaṃ tadā | |

If a lizard, having hastily mounted on the head, were to change colours three times, then death [will occur] by the end of five months.

154. vakrībhavati nāsā ced vartulībhavato dṛśau |
svasthānād bhraśyataḥ karṇau caturmāsyāṃ tadā mṛtiḥ | |

If the nose becomes as if curved, the eyes as if circular, [and] if the ears would fall off from their respective places, then death [will occur] in four months.

155. kṛṣṇaṃ kṛṣṇaparīvāraṃ lohadaṇḍadharaṃ naram |
yadā svapne nirīkṣeta mṛtyur māsais tribhis tadā | |

If a man, black in complexion, surrounded by black men [and] holding an iron staff [in his hand], appears in [one's] dream, then death [will occur] in the course of three months.

[1] This is a standard textual description of a man being executed. Cf. for example *Rāmāyaṇa* II.63.1-18 (quoted from Doniger O'Flaherty 1984:31 n. 50): "/.../ And his body was adorned with red garlands and smeared with red ointments as he was heading south in a chariot drawn by donkeys. This is what I saw during that terrifying night. Either Rāma or Lakṣmaṇa or the king or I will die. For whenever a man dreams that someone travels in a chariot drawn by a donkey, soon the smoke will be arising from his funeral pyre. /.../."

156. indum uṣṇaṃ raviṃ śītaṃ chidraṃ bhūmau ravāv api |
jihvāṃ śyāmāṃ mukhaṃ kokanadābhaṃ ca yadekṣate | |
157. tālukampo manaḥśoko varṇo 'ṅge 'nekadhā yadā |
nābheś cākasmikī hikkā mṛtyur māsadvayāt tadā | |

If one finds the moon hot, the sun cold, a hole in the orb of the sun [or] in the earth, the tongue to be dark coloured, the face similar [in colour] to [that of] a red lotus, tremor in the palate (*tālukampa*),[1] anguish of mind [due to emotional stress], the body multicoloured, and an unexpected hiccough coming from the navel [area], then death [will occur] after two months.

158. jihvā nāsvādam ādatte muhuḥ skhalati bhāṣaṇe |
śrotre na śṛṇutaḥ śabdaṃ gandhaṃ vetti na nāsikā | |
159. spandete nayane nityaṃ dṛṣṭavastuny api bhramaḥ |
naktam indradhanuḥ paśyet tatholkāpatanaṃ divā | |
160. na cchāyām ātmanaḥ paśyed darpaṇe salile 'pi vā |
anabdāṃ vidyutaṃ paśyec chiro 'kasmād api jvalet | |
161. haṃsakākamayūrāṇāṃ paśyec ca kvāpi saṃhatim |
śītoṣṇakharamṛdvāder api sparśaṃ na vetti ca | |
162. amīṣāṃ lakṣmaṇāṃ madhyād yadaikam api dṛśyate |
jantor bhavati māsena tadā mṛtyur na saṃśayaḥ | |

Whenever a person has one of the following symptoms, then death will definitively occur within the course of a month: If one is unable to experience taste with the tongue, if one repeatedly stammers while speaking, if one cannot hear sound with the ears [or] is unable to experience smell with the nose. If the eyes constantly flutter, if one mistakes an object seen, if one sees a rainbow at night or a meteor (*ulkā*) falling [from heaven] by day. If one cannot see one's own image in a mirror or even in the water, if one perceives lightning from a clear sky, or if the head without no reason hurts (lit. burns), if one sees a throng of swans, crows and peacocks somewhere, or if one looses the sensation of cold, hot, hard, soft, etc.

163. śīte hakāre phuṭkāre coṣṇe smṛtigatikṣaye |
aṅgapañcakaśaitye ca syād daśāhena pañcatā | |

If [the breath] is cold while [exhaling with an opened mouth] producing [the sound] *ha,* if it is hot [while inhaling] making a hiss [sound], if [one experiences] loss of memory, immobility, and if [all] the five limbs [of the body] grow cold, death will occur within ten days.

164. ardhoṣṇam ardhaśītaṃ ca śarīraṃ jāyate yadā |
jvālākasmāj jvaled vāṅge saptāhena tadā mṛtiḥ | |

[1] =*tālupāka* "abscess in the palate"? See Jolly 1951:173.

If half of the body is hot and half of the body cold, or if the body suddenly starts burning with flames, then death [will arise] in seven days.

165. snātamātrasya hṛtpādaṃ tatkṣaṇād yadi śuṣyati |
divase jāyate ṣaṣṭhe tadā mṛtyur asaṃśayam ||

If the chest and the feet suddenly become dry after merely having bathed, then death will certainly occur on the sixth day.

166. jāyate dantagharṣaś cec chavagandhaś ca duḥsahaḥ |
vikṛtā bhavati cchāyā tryahena mriyate tadā ||

If the teeth produce a cracking sound, [if one has] an unendurable smell like a corpse, [and] the shadow changes complexion, then one will die within three days.

167. na svanāsāṃ svajihvāṃ na na grahān nāmalā diśaḥ |
nāpi saptarṣīn[1] *yarhi paśyati mriyate tadā ||*

If one cannot see one's own nose [or] tongue, the planets, the four cardinal quarters or even the seven stars [of the constellation of the Great Bear (*Ursa Major*)], then one will die.

168. prabhāte yadi vā sāyaṃ jyotsnāvatyām atho niśi |
pravitatya nijau bāhū nijacchāyāṃ vilokya ca ||
169. śanair utkṣipya netre svacchāyāṃ paśyet tato 'mbare |
na śiro dṛśyate tasyāṃ yadā syān maraṇaṃ tadā ||
170. nekṣyate vāmabāhuś cet putradārakṣayas tadā |
yadi dakṣiṇabāhur nekṣyate bhrātṛkṣayas tadā ||
171. adṛṣṭe hṛdaye mṛtyur udare ca dhanakṣayaḥ |
guhye pitṛvināśas tu vyādhir ūruyuge bhavet ||
172. adarśane pādayoś ca videśagamanaṃ bhavet |
adṛśyamāne sarvāṅge sadyo maraṇam ādiśet ||

In full daylight or on a moonlit night, having spread both arms wide, observed one's own shadow and slowly raised both eyes, one may see one's own shadow in the sky. If one does not see the head in the [shadow], then death will occur. If the left arm is not seen, then there is loss of son and wife, and if the right arm is invisible, there is loss of [one's] brother. If the heart is not seen, death [will occur], and if [one cannot find one's] stomach, there is loss of property. If the private parts [are not seen], there is loss of [one's] father, whereas if the thighs [are invisible], there will be disease. Furthermore, if the feet are invisible, one will enter upon a journey abroad. If all the limbs are invisible, it forebodes immediate death.

[1] *saptarṣīn* (*metri causa*) for *saptarṣīn*.

v. The Time of Death according to a Descending Deity

173. vidyayā darpaṇāṅguṣṭhakuḍyāsiṣv avatāritā |
vidhinā devatā pṛṣṭā brūte kālasya nirṇayam ||
174. sūryendugrahaṇe vidyoṃ[1] *naravīre ṭhaṭhety asau |*
sādhyā daśasahasryāṣṭottarayā japakarmataḥ ||
175. aṣṭottarasahasrasya japāt kāryakṣaṇe punaḥ |
devatā līyate 'syādau tataḥ kanyāha nirṇayam ||
176. satsādhakaguṇākṛṣṭā svayam evātha devatā |
trikālaviṣayaṃ brūte nirṇayaṃ gatasaṃśayam ||

A [female] deity who has properly been made to descend into a mirror, a thumb, a wall [or] a sword, through [the repetition of] a magical spell (*vidyā*), will inform [a person] of [the time of] death on being questioned. The [deity] is realized by muttering the *vidyā, auṃ naravīre ṭha ṭhā,* 10008 times at [the occasion of] a solar or lunar eclipse. If [that spell] is to be brought into play, one should once more mutter [it] 1008 times. Then the deity becomes absorbed into the mirror, and so forth, [and] announces the correct [time of death in the form of] a virgin. Thus the deity herself, attracted by the [moral] character of the virtuous worshipper, announces her definite opinion on the duration of life [of the questioner].[2]

vi. Animal Portents

177. athavā śakunād vidyāt sajjo vā yadi vāturaḥ |
svato vā parato vāpi gṛhe vā yadi vā bahiḥ ||
178. ahivṛścikakṛmyākhugṛhagodhāpipīlikāḥ |
yūkāmatkuṇalūtāś ca valmīko 'thopadehikāḥ ||
179. kīṭakā ghṛtavarṇāś ca bhramaryaś ca yadādhikāḥ |
udvegakalahavyādhimaraṇāni tadādiśet ||
180. upānadvāhanacchatraśastracchāyāṅgakuntalān |
cañcvā cumbed yadā kākas tadāsannaiva pañcatā ||
181. aśrupūrṇadṛśo gāvo gāḍhaṃ pādair vasundharām |
khananti cet tadānīṃ syād rogo mṛtyuś ca tatprabhoḥ ||

Whether a person is sick or sound, through a portent he may know [the time of death] by himself or through someone else, at home or abroad. If a large number of snakes, scorpions, insects, mice, small house lizards, red ants, lice, bugs, spiders, ant-hills, white ants, ghee-coloured small worms, and bees are seen, then

[1] *vidyoṃ* (*vidyā* + *oṃ/auṃ*). Jambūvijaya (J:III.1034 n. 2) refers to *Siddhahaimabṛhadvṛtti* I.2.18. This is modelled on Pāṇini's *Aṣṭādhyāyī* VI.1.95 which states that before "o" (i.e. "o" or "o" < a/ā + u/ū), "a/ā" is substituted by "o". The former states to the same effect that "a/ā" is dropped before "o".

[2] See Cort 1987; Mitra 1941:88, 1942:9-10.

that forebodes anguish, conflict, disease and death. If a crow touches shoes, draught-animals, umbrellas, weapons, shadows, bodies, or the hair of the head with his beak, then death is definitively at hand. If tear-eyed cows dig very forcefully into the ground with their legs, then disease and death will befall their owner.

182. anāturakṛte hy etac chakunaṃ parikīrtitam |
adhunāturam uddiśya śakunaṃ parikīrtyate ||

This [animal] portent was discussed in relation to healthy [persons]. Now portent with regard to unhealthy [persons] is to be dealt with.

183. dakṣiṇasyāṃ valitvā cet śvā gudaṃ leḍhy uro 'thavā |
lāṅgūlaṃ vā tadā mṛtyur ekadvitridinaiḥ kramāt ||
184. śete nimittakāle cet śvā saṃkocyākhilaṃ vapuḥ |
dhūtvā karṇau valitvāṅgaṃ dhūnoty atha tato mṛtiḥ ||
185. yadi vyāttamukho lālāṃ muñcan saṃkociteksaṇaḥ |
aṅgaṃ saṃkocya śete śvā tadā mṛtyur na saṃśayaḥ ||

If a dog lies huddled up towards the south and were to lick at its own anus, chest or tail, then death [will occur] within one, two and three days, respectively. If at the time of [taking] the omen a dog lies down with his whole body contracted, fluttering with both ears [and] shaking with the body crouched, then death [will occur]. If a dog is found sleeping with his body contracted [and] with his mouth wide open, dripping saliva, and with the eyes tightly closed, then [the ailing person will] certainly [meet his] death.[1]

186. yady āturagṛhasyordhvaṃ kākapakṣigaṇo milan |
trisandhyaṃ dṛśyate nūnaṃ tadā mṛtyur upasthitaḥ ||
187. mahānase 'thavā śayyāgāre kākāḥ kṣipanti cet |
carmāsthi rajjuṃ keśān vā tadāsannaiva pañcatā ||

If a flock of crows is seen assembling on the top of the house of an ailing person at dawn, noon and sunset, then death is certainly near at hand. Alternatively, if crows drop skin and bone, rope or hair in the kitchen or in the bedroom of an unhealthy person, then death is [also] near at hand.

vii. The Time of Death according to an Oracle Voice

188. athavopaśruter vidyād vidvān kālasya nirṇayam |
praśaste divase svapnakāle śastāṃ diśaṃ śritaḥ ||
189. pūtvā pañcanamaskṛtyācāryamantreṇa vā śrutī |
gehāc channaśrutir gacchec chilpicatvarabhūmiṣu ||

[1] On predicting the future with dogs, see also YŚ V.137; White 1995.

190. *candanenārcayitvā kṣmāṃ kṣiptvā gandhākṣatādi ca |*
sāvadhānas tatas tatropaśruteḥ śṛṇuyād dhvanim ||
191. *arthāntarāpadeśyaś ca sarūpaś ceti sa dvidhā |*
vimarśagamyas tatrādyaḥ sphuṭoktārtho 'paraḥ punaḥ ||
192. *yathaiṣa bhavanastambhas tatheyadbhir ayaṃ dinaiḥ |*
pakṣair māsair atho varṣair bhaṅkṣyate yadi vā na vā ||
193. *manoharataraś cāsīt kin tv ayaṃ laghu bhaṅkṣyate |*
arthāntarāpadeśyā syād evamādir upaśrutiḥ ||
194. *eṣā strī puruṣo vāsau sthānād asmān na yāsyati |*
dāsyāmo na vayaṃ gantuṃ gantukāmo na cāpy ayam ||
195. *vidyate gantukāmo 'yam ahaṃ ca preṣaṇotsukaḥ |*
tena yāsyaty asau śīghraṃ syāt sarūpety upaśrutiḥ ||
196. *karṇodghāṭanasaṃjātopaśruty antaram ātmanaḥ*[1] *|*
kuśalāḥ kālam āsannam anāsannaṃ ca jānate ||

Alternatively, a wise man could get to know the decision as to his death through an oracular voice (*upaśruti*). At bedtime on an auspicious day he should resort to an auspicious direction. Having imparted sanctity to both ears by uttering the reverent salutation to the five holy [beings],[2] he should leave [his] house, close the ears, [and proceed] in [one of] the four [auspicious] directions to a house of a craftsman. Having worshipped the ground with sandalwood [and] having poured fragrant rice, etc. [on the ground], he should attentively listen to the voice of the oracle in that place. This [oracular voice] is of two kinds: indirect (*arthāntarāpadeśya*) and direct (*sarūpa*). The former [is that in which the words are] intelligible after some reflection, whereas the latter [is that in which] the meaning of what was said [directly] is evident [to the listener]. Examples of the indirect oracular voice are "the pillar of this house will break down or not after so and so many days, fortnights, months or years", "although it is particularly pleasant, it may nonetheless easily break". [Examples of] the direct oracular voice are "this woman or that man will not leave from this place", "we will not allow him to go", "he does not want to leave", "this man wants to leave", "I am eager to send him away", and "that man will quickly go away from here."[3] Thus a skilful man

[1] *antaram ātmanaḥ* (J:III.1039 n. 3): °*ataramānataḥ* J.

[2] See YŚ III.148-152 n.

[3] Hemacandra has not provided us with an explanatory commentary to these verses. Judging from the context, the words heard from the craftsman may indirectly mean that the sick person will die within the period in which the pillar is said to get broken. In case of the second form of oracular voice, the words of going somewhere heard by the unhealthy person probably indicates that death is at hand, whereas if the sound of not going or not allowing to go is heard, then death is not imminent. For references to *upaśruti,* see Kane 1930-1962 (V.2):809-811. Cf. J:III.1039 n. 1:*stambhaḥ pañcaṣaḍbhir ayaṃ.*

can know whether death is imminent or remote, according to the oracular voice [that has been heard] by himself on opening his ears.

viii. The Time of Death according to the Movement of Saturn

197. *śaniḥ syād yatra nakṣatre taddātavyaṃ mukhe tataḥ |*
catvāri dakṣiṇe pāṇau trīṇi trīṇi ca pādayoḥ ||
198. *catvāri vāmahaste tu kramaśaḥ pañca vakṣasi |*
trīṇi śīrṣe dṛśor dve dve guhya evaṃ śanau nare ||
199. *nimittasamaye tatra patitaṃ sthāpanākramāt |*
janmarkṣaṃ nāmarkṣaṃ vā guhyadeśe bhaved yadi ||
200. *dṛṣṭaṃ śliṣṭaṃ grahair duṣṭaiḥ saumyair aprekṣitāyutam |*
sajjasyāpi tadā mṛtyuḥ kā kathā rogiṇaḥ punaḥ ||

At the time of [taking] the omen [determining the time of one's death], one should install that constellation in which Saturn is in the face of a human [portrayal of] Saturn.[1] After that [one should install the next] four [constellations] in the right hand [and the following six on the feet], three on each foot. [The next] four [constellations should be installed] in the left hand [and] the five in turn in the chest-region. [The next] three [should be installed] on the head [and the following four] in the eyes, two in each. [Finally the last and 28th constellation should be installed] in the secret limb [of the portrayal]. If the *janma-* or the *nāma-* constellation,[2] according to this arrangement, then has fallen into the place of the secret limb, aspected by [or] conjunct evil planets, [and] not aspected by or conjunct auspicious [planets], then even a healthy man [meets his] death. What should one say of an unhealthy person?

ix. The Time of Death according to Astrological Interrogation

201. *pṛcchāyām atha lagnāstacaturthadaśamasthitāḥ |*
grahāḥ krūrāḥ śaśī ṣaṣṭhāṣṭamaś cet syāt tadā mṛtiḥ ||

If at the time of interrogation, cruel planets are situated in the ascendent, descendent, fourth and tenth [house], and the moon [is located in] the [calamitous] sixth or eighth [house], then death will occur [to that person].

202. *pṛcchāyāḥ samaye lagnādhipatir bhavati grahaḥ |*
yadi vāstam ito mṛtyuḥ sajjasyāpi tadā bhavet ||

[1] For a table of the asterisms portrayed as a circle inscribed within the human body, see Caillat/Kumar 1981:182.

[2] The birth asterism (*janmarkṣa*) is that asterism (*nakṣatra*) where the moon is at the time of birth. If one does not know when one was born, the initial letter in one's name (*nāma*) will determine the *nakṣatra.*

If at the time of interrogation, the planet which rules over the ascendant has set heliacally, then death occurs even to a healthy man.

203. lagnasthaś cec chaśī saurir dvādaśo navamaḥ kujaḥ |
aṣṭamo 'rkas tadā mṛtyuḥ syāc cen na balavān guruḥ ||

If the moon is located in the ascendent, Saturn in the [evil] twelfth [house], [the evil planet] Mars (*kuja*) in the ninth, the sun in the eighth [house], [and] if [the auspicious planet] Jupiter (*guru*) is not dignified, then death will occur.

204. raviḥ ṣaṣṭhaḥ tṛtīyo vā śaśī ca daśamasthitaḥ |
yadā bhavati mṛtyuḥ syāt tṛtīye divase tadā ||

If the sun is in the third or sixth [house] and the moon is located in the tenth [house], then death will occur on the third day.

205. pāpagrahāś ced udayāt turye vā dvādaśo 'thavā |
diśanti tadvido mṛtyuṃ tṛtīyadivase tadā ||

Alternatively, if there are evil planets in the fourth or the twelfth [house] from the ascendant, then those who are versed in that [science of astrology] declare [that] death [will occur] on the third day.

206. udaye pañcame vāpi yadi pāpagraho bhavet |
aṣṭabhir daśabhir vā syād divasaiḥ pañcatā tadā ||

If an evil planet appears in the first or in the fifth [house], then death will occur within eight or ten days, [respectively].

207. dhanurmithunayoḥ saptamayor yady aśubhā grahāḥ |
tadā vyādhir mṛtir vā syāj jyotiṣād veti nirṇayaḥ ||

If inauspicious planets are in Sagittarius (*dhanus*) or Gemini (*mithuna*), constituting the seventh [house], then disease or death will occur according to the decision of astronomical science.

x. The Time of Death according to Shadow Reading and the Application of a Yantra

208. antasthādhikṛtaprāṇināmapraṇavagarbhitam[1] *|*
koṇastharepham āgneyapuraṃ jvālāśatākulam ||
209. sānusvārair akārādyaiḥ ṣaṭsvaraiḥ pārśvato vṛtam |
svastikāṅkabahiḥkoṇaṃ svākṣarāntaḥ pratiṣṭhitam ||
210. catuḥpārśvasthaguruyaṃ yantraṃ vāyupurāvṛtam |
kalpayitvā parinyasyet pādahṛcchīrṣasandhiṣu ||

[1] *antasthā* ° for *antaḥsthā* °. Jambūvijaya (J:III.1043 n. 4). refers to *Siddhahaimabṛhadvṛtti* I.3.56 which is modelled on Patañjali's *Mahābhāṣya* VIII.3.36. It states that an unvoiced stop (*tha*) following a sibilant (*s*) in the end of a word, "r" (ḥ < r) is optionally elided.

211. sūryodayakṣaṇe sūryaṃ pṛṣṭhe kṛtvā tataḥ sudhīḥ |
svaparāyur viniścetuṃ nijacchāyāṃ vilokayet ||
212. pūrṇāṃ chāyāṃ yadīkṣeta tadāvarṣaṃ na pañcatā |
karṇābhāve tu pañcatvaṃ varṣair dvādaśabhir bhavet ||
213. hastāṅguliskandhakeśapārśvanāsākṣaye kramāt |
daśāṣṭasaptapañcatryekavarṣair maraṇaṃ diśet ||
214. ṣaṇmāsyā mriyate nāśe śirasaś cibukasya vā |
grīvānāśe tu māsenaikādaśāhena dṛkkṣaye ||
215. sacchidre hṛdaye mṛtyur divasaiḥ saptabhir bhavet |
yadi cchāyādvayaṃ paśyed yamapārśvaṃ tadā vrajet ||

One should first prepare a [hexagon] *yantra* that contains the sacred syllable *oṃ* and placed within [that *oṃ*] the name of the person [whose life-time is to be determined]. [Inside each] corner [of the *yantra* should be inscribed] the letter *ra,* which is filled with hundreds of flames related to the fire [element].[1] At the sides [the *yantra* should be] surrounded by six vowels, beginning with *a,* together with an *anusvāra* [: *aṃ, āṃ, iṃ, īṃ, uṃ* and *ūṃ*]. On the outside of every corner there should be a *svastika*-mark drawn with one's own handwriting. [Finally], the four sides [of the square which frames the *yantra*] should be enveloped by a *visarga* preceded by *ya* (*vāyu*). [Then] one should [mentally] instal [the *yantra*] on the feet, heart, head and joints. After that, having turned [one's] back toward the sun at the time of sunrise, a wise man should observe his own shadow in order to determine his own and other's life-time. If he sees the whole shadow, then [there will be] no death within a year, but if the ears are absent, death will occur within twelve years. If the hands, fingers, shoulders, hair, flanks, and the nose are absent, it forebodes death in the course of ten, eight, seven, five, three, and one year[s], respectively. If the head or chin are missing, he will die in six months, whereas if the neck or eyes are absent, [death will occur] in one month [or] eleven days, [respectively]. If the thorax contains an aperture, death will occur in seven days, [and] if one were to see two shadows, then one moves close to Yama [or death].[2]

xi. The Time of Death according to Shadow Reading and Spells Mentally Installed on the Body

216. iti yantraprayogeṇa jānīyāt kālanirṇayam |
yadi vā vidyayā vidyād vakṣyamāṇaprakārayā ||

Thus, one may know how to determine the time of death through the application of a mystical diagram (*yantra*), or else one may know it through [the

[1] Cf. YŚ V.46.

[2] On shadow reading, see YŚ V.148 n.

employment of] a spell (*vidyā*), the nature of which will be explained [in the following verses].

217. prathamaṃ nyasya cūḍāyāṃ svāśabdam oṃ ca mastake |
kṣiṃ netre hṛdaye paṃ ca nābhyabje hākṣaraṃ tataḥ ||

First one should [mentally] instal the syllable *svā* on the crown of the head (*cūḍā*) and *oṃ* on the crest of the head (*mastaka*). Then [one should instal] *kṣi* in the eyes, *pa* in the heart, and the syllable *hā* in the lotus of the navel.[1]

218. anayā vidyayāṣṭāgraśatavāraṃ vilocane |
svacchāyāṃ cābhimantryārkaṃ pṛṣṭhe kṛtvāruṇodaye ||
219. paracchāyāṃ parakṛte svacchāyāṃ svakṛte punaḥ |
samyaktatkṛtapūjaḥ sann upayukto vilokayet ||
220. saṃpūrṇāṃ yadi paśyet tām āvarṣaṃ na mṛtis tadā |
kramajaṅghājānvabhāve tridvyekābdair mṛtiḥ punaḥ ||
221. ūror abhāve daśabhir māsair naśyet kaṭeḥ punaḥ |
aṣṭābhir navabhir vāpi tundābhāve tu pañcaṣaiḥ ||
222. grīvābhāve catustridvyekamāsair mriyate punaḥ |
kakṣābhāve tu pakṣeṇa daśāhena bhujakṣaye ||
223. dinaiḥ skandhakṣaye 'ṣṭābhiś caturyāmyā tu hṛtkṣaye |
śīrṣābhāve tu yāmābhyāṃ sarvābhāve tu tatkṣaṇāt ||

Having consecrated one's shadow and eyes by [repeating] the *vidyā*, [*oṃ juṃ saḥ oṃ mṛtyuṃ jayāya oṃ vajrapāṇine śūlapāṇine hara hara daha daha svarūpaṃ darśaya darśaya huṃ phaṭ*],[2] 108 times [and] having turned [one's] back toward the sun at sunrise, a competent person, who has performed this [kind of] worship (*pūjā*) in a proper way, should take notice of the shadow of others' when it concerns others' [length of life], and his own shadow when it comes to his own. If the entire shadow is seen, then death [will] not [occur] in a year. On the other hand, if the legs, shanks, or knees are missing, death [will occur] within three, two, and one year, [respectively]. If the thighs are absent, [death will occur] in ten months. If the waist [is missing], one will die within eight or nine months, whereas if the stomach is absent, [death occurs] in five months. Again, if the neck is lacking, one will die in four, three, two, or one month. If the armpit is lacking, [death will occur] in 15 days, whereas if the arm is non-existent, [death will occur] in ten

[1] Hemacandra is here referring to *aṅganyāsa* which consists in reading a *mantra* (often a longer one which has been divided up into small segments) at the same time as one by means of different *mudrās* points out where on the body one installs the different syllables. In this way the body is sanctified, the *mantras* being both a sound and a form of the divinity. *Nyāsa* is thus a ritual touch (*nyāsa*) of different limbs, etc., pronouncing the *mātṛkās*, i.e. the letters of the Sanskrit syllabary, and also the seed-*mantra* (*bīja-mantra*) of the chosen deity (*iṣṭadevatā*). See Bharati 1965:273-274 n. 54; Hoens 1979:109-110.

[2] SV V.217 (J:III.1046, l. 12).

days. If the shoulder is absent, [death will occur] in eight days, but if the heart is removed, [death will occur] in 12 hours [or four *yāmas*]. However, if the head is absent, [death will occur] in three hours [or one *yāma*]. If finally, the entire [body] does not appear [in the shadow, death will occur] instantaneously.

224. *evam ādhyātmikaṃ kālaṃ viniścetuṃ prasaṅgataḥ |*
bāhyasyāpi hi kālasya nirṇayaḥ paribhāṣitaḥ ||

Thus we have come to know the time of death with reference to internal [factors, such as the movement of the breath in the arteries,] and external [factors, such as spells (*vidyā*) and mystical diagrams (*yantra*)].[1]

xii. Pneumomancy

225. *ko jeṣyati dvayor yuddhe iti pṛcchaty avasthite |*
jayaḥ pūrvasya pūrṇe syād rikte syād itarasya tu ||

If one asks [the astrologer] a question as to who is going to win in a war between two [parties], the victory will go to the first [party] if [the artery of the astrologer] is full (*pūrṇa*), whereas [it will go] to the other [party] if it is empty (*rikta*).

226. *yat tyajet saṃcaran vāyus tad riktam abhidhīyate |*
saṃkramed yatra tu sthāne tat pūrṇaṃ kathitaṃ budhaiḥ ||

That [artery] which the breath is leaving behind as it exits is called *rikta,* whereas that into which [the breath] enters is called *pūrṇa,* by the wise.

227. *praṣṭādau nāma cej jñātur gṛhṇāty anvāturasya tu |*
syād iṣṭasya tadā siddhir viparyāse viparyayaḥ ||

[Alternatively], if the querist [first] mentions the name of the [astrological] specialist and thereafter [the name] of the ailing person, then whatever is desired [by the latter] will be achieved. If on the contrary [the name of the ailing person is mentioned first and then that of the one being questioned, the result will be] the opposite.

228. *vāmāvāhasthite dūte samanāmākṣaro jayet |*
dakṣiṇāvāhabhāge tv ājau viṣamākṣaranāmakaḥ ||

If the envoy is standing to the left side [of the astrologer], he whose name possesses an even [number of] letters will conquer, whereas if [the questioner] stands on the right side [of the astrologer], the person whose name consists of uneven [number of] letters [will conquer] in battle.

229. *bhūtādibhir gṛhītānāṃ daṣṭānāṃ vā bhujaṅgamaiḥ |*
vidhiḥ pūrvokta evāsau vijñeyaḥ khalu māntrikaiḥ ||

[1] Cf. YSūbh III.22 and its threefold division of omens of death: internal (*adhyātmika*), external (*adhibhautika*), and supernatural (*adhidaivaka*).

People who are well-versed in spells (*mantra*) should follow the same method previously described [for determining the recovery or not] of those who are possessed of an evil spirit, etc., or are bitten by snakes.

230. pūrṇā saṃjāyate vāmā viśatā varuṇena cet |
kāryāṇy ārabhyamāṇāni tadā sidhyanty asaṃśayam | |

If the left [artery of the astrologer] is filled by the *varuṇa*[-*vāyu*][1] entering [into it], then tasks embarked upon [by the questioner] are necessarily successful.

231. jayajīvitalābhādikāryāṇi nikhilāny api |
niṣphalāny eva jāyante pavane dakṣiṇāsthite | |

If the *pavana*[-*vāyu*] abides in the right [artery of the astrologer], any task [related to] success, livelihood and acquisition [embarked upon by the querist] become completely ineffective.

232. jñānī buddhvānilaṃ samyak puṣpaṃ hastāt prapātayet |
mṛtajīvitavijñāne tataḥ kurvīta niścayam | |

The [astrological] expert who has come to know the breath thoroughly lets a flower drop from [his] hand, [and] then he should make an ascertainment with regard to practical knowledge of life and death [of the questioner].

233. tvarito varuṇe lābhaś cireṇa tu purandare |
jāyate pavane svalpaḥ siddho 'py agnau vinaśyati | |

If the *varuṇa*[-*vāyu* is active in the astrologer at the time of the interrogation], there is a quick victory, whereas if the *purandara*[-*vāyu* is active, the victory will come] after a long time. If the *pavana*[-*vāyu* is active], there is a small victory, [and] if the *dahana*- (*agni*) [*vāyu* is active], even [that victory which was though to be] secured will be lost.

234. āyāti varuṇe yātaḥ tatraivāste sukhaṃ kṣitau |
prayāti pavane 'nyatra mṛta ity anale vadet | |

If the *varuṇa*[-*vāyu* is active in the astrologer at the time of the interrogation], he who has disappeared comes back. If the *purandara*- (*kṣiti*) [*vāyu* is active] he is happy where he is. If the *pavana*[-*vāyu* is active] he has travelled to another [place], [and] if the *dahana*- (*anala*) [*vāyu* is active] it indicates death [of the missing person].

235. dahane yuddhapṛcchāyāṃ yuddhaṃ bhaṅgaś ca dāruṇaḥ |
mṛtyuḥ sainyavināśo vā pavane jāyate punaḥ | |

[1] On the four breaths (*vāyu*), see YŚ V.48-51.

If an inquiry [is made] regarding [the outcome of] a battle, a terrible war will take place if the *dahana*[*-vāyu* is active in the astrologer]. Furthermore, if the *pavana*[*-vāyu* is active], the army will face death and destruction.

236. *mahendre vijayo yuddhe varuṇe vāñchitādhikaḥ* |
ripubhaṅgena sandhir vā svasiddhiparisūcakaḥ | |

If the *purandara-* (*mahendra*) [*vāyu* is active in the astrologer], there will be victory in war, [and] if the *varuṇa*[*-vāyu* is active], [then the victory is going to be] greater than expected or there will be an alliance with the enemy as an indication of one's success.

237. *bhaume varṣati parjanyo varuṇe tu manomatam* |
pavane durdināmbhodā vahnau vṛṣṭiḥ kiyaty api | |

If the *purandara*[*-vāyu* is active in the astrologer], there will be rain, but if the *varuṇa*[*-vāyu* is active, the weather will be] as desired. If the *pavana*[*-vāyu* is active], it will be a rainy day with clouds, [and] if the *purandara-* (*vahni*) [*vāyu* is active], there will be little rain.

238. *varuṇe sasyaniṣpattir atiślāghyā purandare* |
madhyasthā pavane ca syān na svalpāpi hutāśane | |

There will be production of grain if the *varuṇa*[*-vāyu* is active in the astrologer]. If the *purandara*[*-vāyu* is active, the harvest] will be admirable. If the *pavana*[*-vāyu* is active, the production of grain will be] moderate, and if the *dahana-* (*hutāśana*) [*vāyu* is active], there will not even be a little.

239. *mahendravaruṇau śastau garbhapraśne sutapradau* |
samīradahanau strīdau śūnyaṃ garbhasya nāśakam | |

If at the time of making an inquiry about [the gender of] the foetus, the *purandara-* and the *varuna*[*-vāyu* are active in the astrologer], an auspicious son will be born. If the *pavana-* (*samīra*) and *dahana*[*-vāyu* are active], a daughter will be born. [If, however, the operational fields (*maṇḍala*)][1] are empty [of breath, the result is] miscarriage.[2]

240. *gṛhe rājakulādau ca praveśe nirgame 'thavā* |
pūrṇāṅgapādaṃ purataḥ kurvataḥ syād abhīpsitam | |

If at the time of entering into or departuring from a house or a royal palace, etc., one places in front the foot of [the same] side [as that in which the breath is active], [then one's] wishes will come true.

[1] On the four *maṇḍalas*, see YŚ V.42-47.

[2] Wezler (1993a:287-288) discusses an interesting passage from the *Bṛhadāraṇyakopaniṣad* (VI.4.13-22) which gives instruction on how procreate not only sons with various physical and intellectual qualities, but also learned (*paṇḍitā*) daughters.

241. *gurubandhunṛpāmātyā anye 'pīpsitadāyinaḥ |*
pūrṇāṅge khalu kartavyāḥ kāryasiddhim abhīpsatā ||

He who wants to obtain success in his undertaking should place the teacher, relative, king, minister, [and] others who are going to bestow him with what he desires, on the [same] side [as that which is] filled [with breath].

242. *āsane śayane vāpi pūrṇāṅge viniveśitāḥ |*
vaśībhavanti kāminyo na kārmaṇam ataḥ param ||

There is no better witchcraft in this world to control an affectionate woman than to place her [next to you] on the seat or in the bed on [that] side [of the body] which is full [of breath – left or right].

243. *aricaurādhamarṇādyā anye 'py utpātavigrahāḥ |*
kartavyāḥ khalu riktāṅge jayalābhasukhārthibhiḥ ||

Those who are desirous of victory, profit and happiness, should keep enemies, thieves, debtors, and others who are instruments of harassment, on the empty side [of their body].

244. *pratipakṣaprahārebhyaḥ pūrṇāṅgaṃ yo 'bhirakṣati |*
na tasya ripubhiḥ śaktir baliṣṭhair api hanyate ||

He who protects [that] side [of the body] which is full [of breath] from the strokes of the enemy, even the strongest enemy will not be able to overcome [his] strength.

245. *vahantīṃ nāsikāṃ vāmāṃ dakṣiṇāṃ vābhisaṃsthitaḥ |*
pṛcched yadi tadā putro riktāyāṃ tu sutā bhavet ||

246. *suṣumṇāvāhabhāge dvau śiśū rikte napuṃsakam |*
saṃkrāntau garbhahāniḥ syāt same kṣemam asaṃśayam ||

If one who asks [an astrologer about the gender of the foetus] is standing towards the nostril [or artery of the astrologer] which is blowing – left [or] right – then a son [will be born], but if it is empty, a daughter will be born. If [one is standing] towards the side [of the astrologer's body where] the *suṣumṇā*[-artery (*nāḍī*)] is blowing, twins [will be born, but] if it is empty, there will be [born] a eunuch. If the breath is moving [from one artery to the other], there will be miscarriage, [and] if it is even [in the two arteries, *iḍā* and *piṅgalā*], there will undoubtedly be a safe [delivery].

247. *candre strī puruṣaḥ sūrye madhyabhāge napuṃsakam |*
praśnakāle tu vijñeyam iti kaiścin nigadyate ||

Some people are of the opinion that, if at the time of making an inquiry [about the genus of the foetus] one should get to know that the moon[-artery of the astrologer is active], a girl [will be born], if the sun[-artery is active], a boy [will be born, and] if the middle region [or the *suṣumṇā*-artery is active], a hemaphrodite [will be born].

The Method of Identifying the Breath and the Maṇḍala

248. yadā na jñāyate samyak pavanaḥ saṃcarann api |
pītaśvetāruṇaśyāmair niścetavyaḥ sa bindubhiḥ ||

When it is not properly understood as to which breath is moving [in which operational field (*maṇḍala*)], it is to be established by means of [observing] yellow, white, red and black dots [in the following manner:]

249. aṅguṣṭhābhyāṃ śrutī madhyāṅgulībhyāṃ nāsikāpuṭe |
antyopāntyāṅgulībhiś ca pidhāya vadanāmbujam ||
250. koṇāv akṣṇor nipīḍyādyāṅgulībhyāṃ śvāsarodhataḥ |
yathāvarṇaṃ nirīkṣeta bindum avyagramānasaḥ ||

One should first cover the ears with the thumbs, the nostrils with the middle fingers, the lips with the ring-fingers and the little fingers, and press the forefingers towards the corners of the eyes, then one should while restraining the breath observe the colour of the dot [which appears before one's eyes] with an unwavering mind.

251. pītena bindunā bhaumaṃ sitena varuṇaṃ punaḥ |
kṛṣṇena pavanaṃ vidyād aruṇena hutāśanam ||

Purandara is distinguished by a yellow dot, *varuṇa* by a white, *pavana* by a black, [and] *dahana* by a red [dot].

Preventing the Breath from Moving in the Left or Right Artery

252. niṣiṣitsed vahantīṃ yāṃ vāmāṃ vā dakṣiṇām atha |
tadaṅgaṃ pīḍayet sadyo yathā nāḍītarā vahet ||
253. agre vāmavibhāge hi śaśikṣetraṃ pracakṣate |
pṛṣṭhau dakṣiṇabhāge tu ravikṣetraṃ manīṣiṇaḥ ||
254. lābhālābhau sukhaṃ duḥkhaṃ jīvitaṃ maraṇaṃ tathā |
vidanti viralāḥ samyagvāyusaṃcāravedinaḥ ||

If one wants to restrain the blowing of the left or the right [artery], one should immediately press on that side [of the body where the blowing artery is located] in order that the other artery should [start to] blow. The wise declare that the lunar-sphere lies in the front side of the left part [of the body], and the solar-sphere in the rear side of the right part [of the body]. [Those] few who thoroughly know the movement of the breath understand gain and loss, happiness [and] suffering, life and death.

Purification of the Arteries

255. akhilaṃ vāyujanmedaṃ sāmarthyaṃ tasya jāyate |
kartuṃ nāḍīviśuddhiṃ yaḥ samyag jānāty amūḍhadhīḥ ||

The quick-witted [person] who properly knows how to purify the arteries, he achieves all the efficacy produced by [a particular] breath.

256. nābhyabjakarṇikārūḍhaṃ kalābindupavitritam |
rephākrāntaṃ sphuradbhāsaṃ hakāraṃ paricintayet ||
257. taṃ tataś ca taḍidvegaṃ sphuliṅgārciḥśatāñcitam |
recayet sūryamārgeṇa prāpayec ca nabhastalam ||
258. amṛtaiḥ plāvayantaṃ tam avatārya śanais tataḥ |
candrābhaṃ candramārgeṇa nābhipadme niveśayet ||
259. niṣkramaṃ ca praveśaṃ ca yathā mārgam anāratam |
kurvann evaṃ mahābhyāso nāḍīśuddhim avāpnuyāt ||

One should meditate on the syllable *ha,* which has ascended the pericarp of the navel-lotus, purified by a crescent and a dot [and] preceded by the clearly shining [syllable] *ar.* Subsequently, this [*arhaṃ*], which is characterized by emitting hundreds of flames, fast as lightning, should be released through the path of the sun and brought to the aperture on the top of the head (*nabhastala*). Impregnated with ambrosia, like the moon, it should then gradually be entered into the navel-lotus through the path of the moon. In this way, the competent practitioner may accomplish the purification of the arteries by continually performing exits [out of] and entries [into the arteries].

260. nāḍīśuddhāv iti prājñaḥ saṃpannābhyāsakauśalaḥ |
svecchayā ghaṭayed vāyuṃ puṭayos tatkṣaṇād api ||

Thus, a wise man, who is skilled in and who has accomplished the practice related to the purification of the arteries, may according to [his] desire transfer the breath into [either] of the two arteries.

The Time which the Breath Occupies an Artery

261. dve eva ghaṭike sārdhe ekasyām avatiṣṭhate |
tām utsṛjyāparāṃ nāḍīm adhitiṣṭhati mārutaḥ ||

The breath remains in one [artery] for exactly [one hour or] two and a half *ghaṭikās,* having left that artery, it occupies the other artery [for a similar period of time].

262. ṣaṭśatābhyadhikānyāhuḥ sahasrāṇyekaviṃśatim |
ahorātre nari svasthe prāṇavāyor gamāgamam ||

Within a day and a night a healthy person inhales and exhales the vital breath 21600 times.

263. mugdhadhīr yaḥ samīrasya saṃkrāntim api vetti na |
tattvanirṇayavārtāṃ sa kathaṃ kartuṃ pravartate ||

A dullwitted [person], who does not even know the transgression of the breath, how could he issue a correct evaluation of reality?

The Method and Result of Entering into Another's Body

264. pūritaṃ pūrakeṇādhomukhaṃ hṛtpadmam unmiṣet |
ūrdhvaśroto bhavet tac ca kumbhakena prabodhitam ||
265. ākṣipya recakenātha karṣed vāyuṃ hṛdambujāt |
ūrdhvaśrotaḥ pathagranthiṃ bhittvā brahmapuraṃ nayet ||
266. brahmarandhrān niṣkramayya yogī kṛtakutūhalaḥ |
samādhito 'rkatūleṣu vedham kuryāc chanaiḥ śanaiḥ ||
267. muhus tatra kṛtābhyāso mālatīmukulādiṣu |
sthiralakṣatayā vedhaṃ sadā kuryād atandritaḥ ||
268. dṛḍhābhyāsas tataḥ kuryād vedhaṃ varuṇavāyunā |
karpūrāgurukuṣṭhādigandhadravyeṣu sarvataḥ ||
269. eteṣu labdhalakṣo 'tha vāyusaṃyojane paṭuḥ |
pakṣikāyeṣu sūkṣmeṣu vidadhyād vedham udyataḥ ||
270. pataṅgabhṛṅgakāyeṣu jātābhyāso mṛgeṣv api |
ananyamānaso dhīraḥ saṃcared vijitendriyaḥ ||
271. narāśvakarikāyeṣu praviśan niḥsarann iti |
kurvīta saṃkramaṃ pustopalarūpeṣv api kramāt ||

Through *pūraka,* the contracted heart-lotus opens [its] face downwards and through *kumbhaka* it expands and turns [its face] upwards. When the breath is withdrawn from the heart-lotus by means of *recaka,*[1] the upward current should be lead to "Brahmā's town" [or the aperture on the top of the head (*brahmarandhra*)], having pierced the obstructive knot (*pathagranthi*).[2] When [the breath] is expelled from the *brahmarandhra,* the ascetic (*yogin*) who desires to [enter into another's body] should very slowly make a perforation into cotton (*arkatūla*)[3] while in [the state of] absorption (*samādhi*). Having carried out [this] practice for a while, the vigorous [ascetic] should with a fixed [mind] repeatedly make perforation into flowers such as *mālatī.* Subsequently, the firm practitioner should for a moment make perforation into scented material, such as camphor, aloe wood and sulphur, by means of *varuṇavāyu.*[4] Then he who is skilled in joining the breath with these [different insentient objects] should try to penetrate into dead bodies of small birds. The wise man who has conquered the senses, who has an attentive mind [and] who has completed [this] practice, should [thereupon] move into bodies of birds, black bees and deers. In this way, entering and exiting [the breath] into [dead] bodies of men, horses and elephants,

[1] On *pūraka, kumbhaka* and *recaka,* see YŚ V.4, 6-7.

[2] See YŚ V.10-12 n.

[3] *Arkatūla* is the cotton from the medicinal plant, swallow-wort, technically known as *mālatī* (*Calotropis gigantea,* Linn.). Cf. Bosch 1944:18.

[4] See YŚ V.49.

he should succesively transform [the breath] into bodies of stone-images (*pustopala*).[1]

272. evaṃ parāsudeheṣu praviśed vāmanāsayā |
jīvaddehapraveśas tu nocyate pāpaśaṅkayā ||

In this way, one may enter into the bodies of dead creatures through [one's] left nostril. However, entering into living bodies has not been described out of fear of sin.[2]

273. krameṇaivaṃ parapurapraveśābhyāsaśaktitaḥ |
vimukta iva nirlepaḥ svecchayā saṃcaret sudhīḥ ||

Thus, as a consequence of the capability [generated] gradually from the practice of entering into other's bodies, a learned [ascetic (*yogin*)] moves as he wishes, as if liberated.

[1] On the art of separating the Self or the mind from the body and then entering into another's body, see Bloomfield 1917. The phenomenon is described in philosophical (YSūbh III.38) and epic texts (*Mahābhārata* XIII.40ff.) as well as in religious and secular folklore (*Pañcatantra* I.123). For further references, see Tuxen 1982:191-192; Lindquist 1932:13ff; Eliade 1969:393-394.

[2] Even if Hemacandra avoids the subject of how to enter into a living body, since it involves injury (*upaghāta*) and death (*prāṇaprahāṇa*), he dwells on it in SV V.272. The following four verses from an unknown source are quoted by Hemacandra (J:III.1063, ll. 1-8): *brahmarandhreṇa nirgatya praviśyāpānavartmanā | śritvā nābhyambujaṃ yāyāt hṛdambhojaṃ suṣumṇayā ||1|| tatra tatprāṇasaṃcāraṃ nirudhyān nijavāyunā | yāvad dehāt tato dehī gataceṣṭo viniṣpatet ||2|| tena dehe vinirmukte prādurbhūtendriyakriyaḥ | varteta sarvakāryeṣu svadeha iva yogavit ||3|| dinārdhaṃ vā dinaṃ veti krīḍet parapure sudhīḥ | anena vidhinā bhūyaḥ praviśed ātmanaḥ puram ||4||* "First one should exit [the breath] through the *brahmarandhra* [and then] enter it through the passage of the anus [into the other person]. Having entered the navel-lotus, one should move [the breath] to the heart-lotus through the *suṣumṇā*[-*nāḍī*]. There one should stop the movement of his breath with one's own breath. After that unconsciousness sets in as long as the Self is [separated] from the body. When the body is without [a Self], the functions of the sense-organs become manifest through him. He who knows the right method may [then] enter upon all activities as if it was his own body. Thus the wise may sport in another's body for half a day or one day [and after that] he may enter into his own body again through the [same] method."

Critique of Breath Control

1. *iha cāyaṃ parapurapraveśaś citramātrakṛt |*
sidhyen na vā prayāsena kālena mahatāpi hi ||

This [unorthodox (*apāramārthikya*) method of] entering into another's body [by means of controlling the breath] creates merely a miracle [and still] one may or may not accomplish [the path of liberation] even after a long time of practice.[1]

2. *jitvāpi pavanaṃ nānākaraṇaiḥ kleśakāraṇaiḥ |*
nāḍīpracāram āyattaṃ vidhāyāpi vapurgatam ||
3. *aśraddheyaṃ parapure sādhayitvāpi saṃkramam |*
vijñānaikaprasaktasya mokṣamārgo na sidhyati ||

Even if one has controlled the breath through various means which [in fact] cause affliction, and even if one has exerted oneself in order to control the movement of [the breath] into the bodily arteries, and even if one has accomplished the incredible passage into another body, it is [still] not possible to attain the path of liberation for one who is exclusively devoted to such skills.[2]

4. *tan nāpnoti manaḥ svāsthyaṃ prāṇāyāmaiḥ kadarthitam |*
prāṇasyāyamane pīḍā tasyāṃ syāc cittavidravaḥ[3] *||*
5. *pūraṇe kumbhane caiva recane ca pariśramaḥ |*
cittasaṃkleśakaraṇān mukteḥ pratyūhakāraṇam ||

Consequently, a mind which is afflicted because [of the practice of various forms of] breath control is unable to obtain a healthy state, since breath control is connected with pain, [and] when that [pain is there], the mind becomes dichotomized.[4] The effort [involved] in [the process of] inhaling, exhaling and sustaining [the breath] produces [therefore] an impediment to [the attainment of] liberation, because it creates anguish in the mind.[5]

The Withdrawal of the Senses from their Objects

6. *indriyaiḥ samam ākṛṣya viṣayebhyaḥ praśāntadhīḥ |*
dharmadhyānakṛte tasmān manaḥ kurvīta niścalam ||

[1] Cf. JA 1437.

[2] Cf. YŚ VI.2/*Amanaskayoga* (AY) II.33. On the latter text, see YŚ XII.25 n.

[3] *cittavidravaḥ* (J:III.1075 n. 1):*cittaviplavaḥ* J.

[4] Cf. JA 1459-1465.

[5] This is a response to YŚ/SV V.1 and the notion that *prāṇāyāma* alone is instrumental in controlling the mind and the breath, and consequently a prerequisite of meditation. *Pratyāhāra, dhāraṇā,* and *dhyāna* are, however, not considered defective (*duṣṭa*) by Hemacandra and are thus excluded from criticism. Cf. JA 1466.

The mind becomes calmed when it together with the senses is withdrawn from [external] objects. [One should, therefore, according to others],[1] make the mind steady [in this way] in order to perform righteous meditation (*dharmadhyāna*).[2]

Concentration

7. *nābhīhṛdayanāsāgrabhālabhrūtāludṛṣṭayaḥ |*
   mukhaṃ karṇau śiraś ceti dhyānasthānāny akīrtayan ||

[The same teachers] have stated that the following [parts of the body] are the spots [of concentration for the performance] of meditation: the navel, the heart, the tip of the nose, the forehead, the eye-brows, the palate, the eyes, the mouth, the ears and the head.[3]

8. *eṣām ekatra kutrāpi sthāne sthāpayato manaḥ |*
   utpadyante svasaṃvitter bahavaḥ pratyayāḥ kila ||

When one concentrates the mind on any of these spots, a range of experiences [which I will describe in the following] will certainly emerge out of one's consciousness.

[1] See YŚ V.1 n.

[2] In SV VI.6 (J:III.1076, l. 2), Hemacandra quotes his definition of *pratyāhāra* as found in *Abhidhānacintāmaṇi* 83 (and in substance following YSūbh II.54): *pratyāhāras tv indriyāṇāṃ viṣayebhyaḥ samāhṛtiḥ* "*Pratyāhāra* is the withdrawing of the senses from [their] objects." Cf. JA 1456-1458.

[3] On the definition of *dhāraṇā* and its different loci, see YSūbh II.53, III.1; JA 1469-1470.

Virtuous and Pure Meditation

1. *dhyānaṃ vidhitsatā jñeyaṃ dhyātā dhyeyaṃ tathā phalam |*
sidhyanti na hi sāmagrīṃ vinā kāryāṇi karhicit ||

Those who intend to practise meditation should know [the qualifications of a] meditator, the object [of meditation, and] the result [of meditation]. Without [the knowledge of] all these [components], the aspirations [of the meditators] will never be fulfilled.[1]

The Qualifications of a Meditator

2. *amuñcan prāṇanāśe 'pi saṃyamaikadhurīṇatām |*
param apy ātmavat paśyan svasvarūpāparicyutaḥ ||
3. *upatāpam asaṃprāptaḥ śītavātātapādibhiḥ |*
pipāsur amarīkārī[2] *yogāmṛtarasāyanam ||*
4. *rāgādibhir anākrāntaṃ krodhādibhir adūṣitam |*
ātmārāmaṃ manaḥ kurvan nirlepaḥ sarvakarmasu ||
5. *virataḥ kāmabhogebhyaḥ svaśarīre 'pi niḥspṛhaḥ |*
saṃvegahradanirmagnaḥ sarvatra samatāṃ śrayan ||
6. *narendre vā daridre vā tulyakalyāṇakāmanaḥ |*
amātrakaruṇāpātraṃ bhavasaukhyaparāṅmukhaḥ ||
7. *sumerur iva niṣkampaḥ śaśīvānandadāyakaḥ |*
samīra iva niḥsaṅgaḥ sudhīr dhyātā praśasyate ||

One who is able to bear the unique burden of [practising] the restraints [of a mendicant] even at the risk of his life, one who perceives other [beings] as himself, one who adheres to his own character; one who is not affected by cold, wind or heat, one who when thirsty changes quicksilver into the immortal elixir of *yoga*,[3] one who is unassailed by defects such as attachment and aversion, one who makes his mind rejoice in the Self, not attached to any actions, one who has given up sensual pleasures, one who does not have attachment even to his own body, one who is immersed in the lake of [intense] desire [for emancipation], diffusing equanimity everywhere, one who has equally friendly wishes for a king and a poor man, one who abounds in measureless compassion, one who is

[1] This division into meditator (*dhyātṛ*), the object of meditation (*dhyeya*), and the result (*phala*) of meditation is also found in Amitagati's *Śrāvakācāra* XV.23ab (=YŚ VII.1ab), XV.30 (Williams 1963:240) and Nāgasena's *Tattvānuśāsana* 37 (J:III.1078 n. 1). On the authorship of the latter text, see Velankar (1944:153) who is of the opinion that it is falsely ascribed to Nāgasena.

[2] *amarīkāri* (aorist: *akāri*?).

[3] See YŚ XII.12 n.

indifferent to the pleasures of life, one who remains unshakable like mount Sumeru, one who like the moon bestows bliss [on everyone, and] one who moves freely like the wind. [Such] a pious meditator [fulfils the requirements of a meditator and] should be praised.[1]

Tantric Virtuous Meditation

8. *piṇḍasthaṃ ca padasthaṃ ca rūpasthaṃ rūpavarjitam |*
caturdhā dhyeyam āmnātaṃ dhyānasyālambanaṃ budhaiḥ ||

According to the wise, the object of meditation, which [serves as] the support of meditation, is handed down as fourfold [including] *piṇḍastha, padastha, rūpastha* and *rūpavarjita.*[2]

i. Meditation on Imagined Objects

9. *pārthivī syād athāgneyī mārutī vāruṇī tathā |*
tatrabhūḥ pañcamī ceti piṇḍasthe pañca dhāraṇāḥ ||

When it comes to [meditation] on [imagined] objects (*piṇḍa*), there are five [different] acts of concentration: one related to the earth [element], one to the fire [element], one to the wind [element], one to the water [element], and a fifth [related to] the [non-material] Self.[3]

10. *tiryaglokasamaṃ dhyāyet kṣīrābdhiṃ tatra cāmbujam |*
sahasrapattraṃ svarṇābhaṃ jambūdvīpasamaṃ smaret ||

[1] Cf. JA 356-370.

[2] Hemacandra describes two forms of virtuous meditation (*dharmadhyāna*): the first and Tantric in YŚ/SV VII.8-X. 6, the second and canonical in YŚ/SV X.7-24. The former does not appear in any Śvetāmbara canonical or traditional text, including TAS, prior to YŚ. Most probably it is of "Kashmirian" Śaiva origin as testified in *Mālinīvijayottaratantra* (II.36-46) and Abhinavagupta's *Tantrāloka* (X.236-242). However, even though Hemacandra was familiar with Abhinavagupta, as gathered from his *Kāvyānuśāsana* (Tubb 1998), it is most likely that he based his account on JA by the 10-12th century Digambara author, Śubhacandra, whose magnum opus also served as a source of information for Hemacandra's treatment of breath control (YŚ V.1 n.), etc. In classifying it as *dharmadhyāna,* Hemacandra thereby legitimized its adoption, which served the cause of prozelytizing among the Śaivas of Gujarat as well as satisfying the interest on the part of Kumārapāla and Hemacandra in various yogic practices (YŚ XII). Due to the normative status of YŚ, the basic structure and terminology of this kind of *dharmadhyāna* were thus incorporated into Śvetāmbara orthodoxy. For a detailed discussion and further references, see Qvarnström 1998:40-43. On the incorporation of Tantric virtuous meditation into the *caityavandana* ritual as testified in the *Śrāvakācāra* (XV.30-56) of Amitagati and YŚ/SV III.124 (J:III.599-644), see Williams 1963:190-191, 240-241.

[3] Cf. JA 1878-1879.

11. *tatkesaratater antaḥsphuratpiṅgaprabhāñcitām |*
svarṇācalapramāṇāṃ ca karṇikāṃ paricintayet ||
12. *śvetasiṃhāsanāsīnaṃ karmanirmūlanodyatam |*
ātmānaṃ cintayet tatra pārthivī dhāraṇety asau ||

The act of concentration [on an object] related to the earth [element] consists in that one should imagine a vast ocean, equal [in size] to the world of human beings and animals,[1] and in that [ocean] a gold-coloured, thousand-petalled lotus, equal [in size] to the Jambūdvīpa.[2] Then one should imagine the pericarp, which inside is characterized by the beautiful appearance of blossoming pigment [stemming] from its multitude of filaments, as high as a golden mountain. After that one should [finally] imagine oneself seated on a white lion-throne atop that [lotus, engaged in] uprooting [all] *karma*.[3]

13. *vicintayet tathā nābhau kamalaṃ ṣoḍaśacchadam |*
karṇikāyāṃ mahāmantraṃ pratipattraṃ svarāvalīm ||
14. *rephabindukalākrāntaṃ mahāmantre yadakṣaram |*
tasya rephād viniryāntīṃ śanair dhūmaśikhāṃ smaret ||
15. *sphuliṅgasantatiṃ dhyāyej jvālāmālām anantaram |*
tato jvālākalāpena dahet padmaṃ hṛdi sthitam ||
16. *tadaṣṭakarmanirmāṇam aṣṭapattram adhomukham |*
dahaty eva mahāmantradhyānotthaḥ prabalānalaḥ ||
17. *tato dehād bahir dhyāyet tryasraṃ vahnipuraṃ jvalat |*
lāñchitaṃ svastikenānte vahnibījasamanvitam ||
18. *dehaṃ padmaṃ ca mantrārcir antar vahnipuraṃ bahiḥ |*
kṛtvāśu bhasmasāc chāmyet syād āgneyīti dhāraṇā ||

In a similar way one should envision a sixteen-petalled lotus in the navel which in the pericarp has the great *mantra* (*mahāmantra*),[4] [*arhaṃ*], [and] a series of [sixteen] vowels distributed on the petals.[5] [Then] one should imagine a column of smoke slowly emerging out of the syllable *ra*. In this *mahāmantra*, there is a word which consists of *ra*, a dot and a crescent (= *raṃ*). Thereafter one should imagine an uninterruped series of flames, continuously sparkling of fire, [and] with [this] series of flames one should burn the lotus located in the heart. The fierce fire, which emanates from the meditation on the *mahāmantra*, exclusively burns the eight petals [of the heart-lotus] which have [their] face downward [and]

[1] =1 *rajju* or 1/14 of the total height of the universe. On measurement of space, see Tatia 1994:275-277.

[2] On Jaina cosmology, see Caillat/Kumar 1981.

[3] Cf. YŚ VII.10-12/JA 1880-1885.

[4] SV VII.13 identifies the *mahāmantra* with *arhaṃ* constituting the *bīja-mantra* located in the centre of the *siddhacakrayantra* (see YŚ VIII.74-75).

[5] *a, ā, i, ī, u, ū, ṛ, ṝ, ḷ, ḹ, e, ai, o, au, aṃ* and *aḥ*.

which represents the eight kinds of *karma*.[1] Then one should visualize outside of the body the burning of the threefold city of fire (*vahnipura*),[2] which in the outskirts is characterized by a *svastika* accompanied by the root[-*mantra*] of the fire [element: *raṃ*]. When the *mantra*-flame inside has instantly reduced to ashes the body and [the eight petals of] the lotus, and outside the city of fire, it is extinguished. This is called *āgneyīdhāraṇā* [or the act of concentration related to the fire (element)].[3]

19. *tatas tribhuvanābhogaṃ pūrayantaṃ samīraṇam |*
calayantaṃ girīn abdhīn kṣobhayantaṃ vicintayet ||
20. *tac ca bhasmarajas tena śīghram uddhūya vāyunā |*
dṛḍhābhyāsaḥ praśāntiṃ tam ānayed iti mārutī ||

After that, the firm practitioner should imagine a wind filling and surrounding the [entire] three worlds, shaking the mountains and agitating the oceans. Thereby the dust from the ashes is quickly driven away by the wind and the [fire] is brought to extinction. This is known as [the act of concentration on an object] related to the air [element] (*mārutī*[-*dhāraṇā*]).

21. *smared varṣat sudhāsārair ghanamālākulaṃ nabhaḥ |*
tato 'rdhendusamākrāntaṃ maṇḍalaṃ varuṇāṅkitam ||
22. *nabhastalaṃ sudhāmbhobhiḥ plāvayat tatpuraṃ tataḥ |*
tadrajaḥ kāyasaṃbhūtaṃ kṣālayed iti vāruṇī ||

One should envisage the sky filled with dense clouds pouring forth showers of ambrosia. After that [one should imagine] a *maṇḍala* endowed with the seed syllable of water, [*vaṃ*], in the possession of a crescent-shaped cipher. Then [one should envision that] the sky is washing the [burnt] city with ambrosia [and] that the dust produced from [the burning of] the body is washed away. This is [the act of concentration on an object] related to the water [element] (*vāruṇī*[-*dhāraṇā*]).[4]

23. *saptadhātuvinābhūtaṃ pūrṇenduviśadadyutim |*
sarvajñakalpam ātmānaṃ śuddhabuddhiḥ smaret tataḥ ||
24. *tataḥ siṃhāsanārūḍhaṃ sarvātiśayabhāsuram |*
vidhvastāśeṣakarmāṇaṃ kalyāṇamahimānvitam ||

[1] See Jaini 1979:131-133.

[2] This may allude to the Hindu myth, frequently utilized in Tantric mythology, of Śiva's victory over *tripura*, the threefold citadel built by the enemies of the gods (see Goudriaan 1979:66). On *tripura* in Vedic religion, see Gonda 1976:23, 98.

[3] YŚ VII.16 describes a meditational practice remnant of Vācaspatimiśra on YSū I.36. See Tuxen 1982:165-166. Cf. YŚ VII.13-14, 16-18/JA 1886-1887, 1891-1895.

[4] Cf. JA 1900-1903.

25. *svāṅgagarbhe narākāraṃ svaṃ smared iti tatrabhūḥ |*
sābhyāsa iti piṇḍasthe yogī śivasukhaṃ bhajet ||

The pure-minded [mendicant] should [finally] think of himself as an omniscient being, free from the seven [basic] constituents (*saptadhātu*), [such as chyle and blood],[1] [and] radiating purity like the full-moon. After that he should imagine himself mounted on a lion-throne, excelling in all sorts of miracles (*atiśaya*),[2] completely free from all *karma*, endowed with an auspicious magnificence, and appearing as a man inside his own [purified] body. This is called *tatrabhū*[*-dhāraṇā*]. Thus with the [continuous] practice of *piṇḍastha*[*-dhyāna*], a mendicant (*yogin*) attains the happiness of liberation (*śivasukha*).[3]

26. *aśrāntam iti piṇḍasthe kṛtābhyāsasya yoginaḥ |*
prabhavanti na durvidyāmantramaṇḍalaśaktayaḥ ||
27. *śākinyaḥ kṣudrayoginyaḥ piśācāḥ piśitāśanāḥ |*
trasyanti tatkṣaṇād eva tasya tejo 'sahiṣṇavaḥ ||
28. *duṣṭāḥ karaṭinaḥ siṃhāḥ śarabhāḥ pannagā api |*
jighāṃsavo 'pi tiṣṭhanti stambhitā iva dūrataḥ ||

Evil sciences (*durvidyā*),[4] [involving] *mantras, maṇḍalas* and [various forms of] powers (*śakti*), do not have control over the mendicant (*yogin*) who has constantly practised [meditation] in relation to [imagined] objects (*piṇḍastha*). Female demons, cruel female ascetics, godlings, [and] female flesh-eating demons tremble the very moment [they see him, because they are] unable to endure the splendour of such [a mendicant]. Even offensive elephants, lions, young elephants, beasts (*śarabha*)[5] and snakes, having the intention to kill, remain at a distant as if spellbound.[6]

[1] The seven impure constituents include chyle (*rasa*), blood (*rakta*), flesh (*māṃsa*), fat (*medas*), bone (*asthi*), marrow (*majjā*) and sperm (*śukra*). See Jolly 1951:61-62.

[2] See YŚ IX.7 n.

[3] Cf. YŚ VII.23-25/JA 1904-1906.

[4] Cf. YŚ V.135 n.

[5] On *śarabha* as a mythical beast (and an *avatāra* of Śiva), see O'Flaherty 1981:41, 282-283, 291.

[6] Cf. YŚ VII.26-28/JA 1907-1909.

ii. Meditation on Sacred Syllables

1. *yat padāni pavitrāṇi samālambya vidhīyate |*
tat padasthaṃ samākhyātaṃ dhyānasiddhāntapāragaiḥ ||

That [meditation] which is performed with the support of sacred syllables is called *padastha*[-*dhyāna*] by the experts in the doctrine of meditation.[1]

2. *tatra ṣoḍaśapatrāḍhye nābhikandagate 'mbuje |*
svaramālāṃ yathāpattraṃ bhramantīṃ paricintayet ||
3. *caturviṃśatipattraṃ ca hṛdi padmaṃ sakarṇikam |*
varṇān yathākramaṃ tatra cintayet pañcaviṃśatim ||
4. *vaktrābje 'ṣṭadale varṇāṣṭakam anyat tataḥ smaret |*
saṃsmaran mātṛkām evaṃ syāc chrutajñānapāragaḥ ||

(a) In this [kind of meditation] one should imagine a line of [sixteen] vowels (*svaramālā*) – [*a, ā, i, ī, u, ū, ṛ, ṝ, ḷ, ḹ, e, ai, o, au, aṃ, aḥ*] – wandering from petal to petal on a sixteen-petalled lotus situated in the center of the navel.[2] Furthermore one should imagine a twenty-five-petalled lotus in the heart with a pericarp [containing] in due order the [consonant] letters, [*ka, kha, ga, gha, ṅa, ca, cha, ja, jha, ya, ṭa, ṭha, ḍa, ḍha, ṇa, ta, tha, da, dha, na, pa, pha, ba, bha*]. After that one should imagine the remaining eight letters – [*ya, ra, la, va, śa, ṣa, sa* and *ha*] – on an eight-petalled lotus in the mouth. If one in this manner meditates on the [Sanskrit] syllabary (*mātṛkā*), one becomes proficient in the knowledge of the scriptures.

5. *dhyāyato 'nādisaṃsiddhān varṇān etān yathāvidhi |*
naṣṭādiviṣaye jñānaṃ dhyātur utpadyate kṣaṇāt ||

[1] The majority of *mantras* or *vidyās*, employed synonymously by Hemacandra (YŚ VIII.43 n.), are variations of the *pañcanamaskāramantra* and range from multi-syllable spells (16, 6, 5, 2) to the one syllable seed-*mantra*, *auṃ*, interpreted in a Jaina fashion (YŚ VIII.29-30 n.). The usage of spells were condemned by the Jaina canon, but gradually incorporated into Jaina lay practice by the time of the *Aṅgavijjā* (4th cent. A.D.) and the Jaina Purāṇa tradition (1-5 cent. A.D.). See YŚ V.70-71 n; Cort 1987:237-238. During the medieval period, they were used in a Tantric context by lay persons and monks for mundane as well as soteriological ends. This is evidenced in YŚ and other medieval texts (see Introduction; Qvarnström 2000, forth. b; Dundas 1998, 2000). Hemacandra warns, however, against the employment of non-Jaina *mantras*, regarding them as part of an evil science (*durvidyā*) and not conducive to liberation (YŚ VII.26, I. 5). On the *pañcanamaskāramantra* and its origins, see Dundas 1992:70-72; Jaini 1979:163 n. 12. For Hindu, Buddhist and Jaina *mantras* in general, see Bharati 1965:101-163 (as to predominantly Jaina *mantras*, see 138-140). Cf. JA 1910-1916.

[2] Cf. JA 1945-1946.

While meditating on these eternally present syllables according to the proper ritualized form the meditator [in addition] instantly achieves knowledge of perished objects, etc.[1]

6. *athavā nābhikandādhaḥ padmam aṣṭadalaṃ smaret |*
svarālīkesaraṃ ramyaṃ vargāṣṭakayutair dalaiḥ ||
7. *dalasandhiṣu sarveṣu siddhastutivirājitam |*
dalāgreṣu samagreṣu māyāpraṇavapāvitam ||
8. *tasyāntarantimaṃ varṇam ādyavarṇapuraskṛtam |*
rephākrāntaṃ kalābinduramyaṃ prāleyanirmalam ||
9. *arham ity akṣaraṃ prāṇaprāntasaṃsparśi pāvanam |*
hrasvaṃ dīrghaṃ plutaṃ sūkṣmam atisūkṣmaṃ tataḥ param ||
10. *granthīn vidārayan nābhikandahṛdghaṇṭikādikān |*
susūkṣmadhvaninā madhyamārgayāyi smaret tataḥ ||
11. *atha tasyāntarātmānaṃ plāvyamānaṃ vicintayet |*
bindutaptakalāniryatkṣīragaurāmṛtormibhiḥ ||
12. *tataḥ sudhāsaraḥsūtaṣoḍaśābjadalodare |*
ātmānaṃ nyasya patreṣu vidyādevīś ca ṣoḍaśa ||
13. *sphuṭasphaṭikabhṛṅgārakṣaratkṣīrasitāmṛtaiḥ |*
ābhir āplāvyamānaṃ svaṃ ciraṃ citte vicintayet ||
14. *athāsya mantrarājasyābhidheyaṃ parameṣṭhinam |*
arhantaṃ mūrdhani dhyāyet śuddhasphaṭikanirmalam ||
15. *taddhyānāveśataḥ so 'haṃ so 'ham ity ālapan muhuḥ |*
niḥśaṅkam ekatāṃ vidyād ātmanaḥ paramātmanā ||
16. *tato nīrāgam adveṣam amohaṃ sarvadarśinam |*
surārcyaṃ samavasṛtau kurvāṇaṃ dharmadeśanām ||
17. *dhyāyann ātmānam evettham abhinnaṃ paramātmanā |*
labhate paramātmatvaṃ dhyānī nirdhūtakalmaṣaḥ ||

(b) Alternatively one may envision an eight-petalled lotus below the centre of the navel with a beautiful filament possessing a line of vowels [and] with petals connected with the eight classes (*varga*) [of letters in the Sanskrit syllabary]. In all [eight] intervening spaces between the petals, the *siddhastuti*[2] is contained [and] on top of all the petals the sacred [syllables] *auṃ* and *hrīṃ* (*māyā*). The first letter [of the syllabary, *a*], should be placed in front [of the lotus] and the final letter,

[1] According to an unidentified verse quoted in SV VIII.5 (J:III.1093, ll. 2-3), the repetition of these syllables cures the meditator from diseases such as unability to taste the food put in the mouth (*arocaka*), weakness of digestion (*agnimāndya*), black leprosy (*kuṣṭha*), swelling of abdomen (*udara*), cough (*kasana*), heavy breathing (*śvasana*), and consumption (*kṣaya*). See Jolly 1951:94-96ff., 106-121.

[2] Another name for the *pañcanamaskāramantra* is *pañcaparameṣṭhistuti*. See Glasenapp 1984: 367.

[*ha*], in its centre accompanied by [the letter] *r* – which is spotless as snow – a pleasant crescent and a dot. This holy word, *arhaṃ,* which brings one in contact with the essence of life, [should first be uttered in the mind] with a short [sound], then with a long, [then with a] protracted, [then with a] subtle and [finally with an] excessively subtle sound. After that, one should imagine as if one splits the knots (*granthi*)[1] from the center of the navel to the heart, to the throat, and so on, by means of [this] very subtle sound as it moves through the middle path [or *suṣumnā*]. Thereupon one should imagine as if one's internal Self (*antarātman*)[2] is being submerged with waves of nectar, white as milk, emerging from a crescent heated by a dot. After that, having installed the Self and the sixteen goddesses [presiding over] the spells (*vidyādevī*)[3] on the petals inside a sixteen-petalled lotus, produced out of a lake of nectar, one should imagine in [one's] mind that oneself is being bathed by these [goddesses] for a long time with the flow of milk-like, white nectar emerging out of a pitcher (*bhṛṅgāra*)[4] made of clear crystal. Furthermore, one should meditate on *arahanta* on the forehead. It is [a word referring to the first] supreme being [and] it denotes the king of spells (*mantrarāja*) which is spotless like pure crystal. If one in addition frequently repeats *so 'ham, so 'ham* ("He I am, He I am")[5] while entering into this [kind of] meditation, one will undoubtedly realize the identity between the supreme Self (*paramātman*) and [the internal] Self. If a meditator who is free from all defects then meditates exactly in this way on the identity between the [individual] Self and the supreme Self, he will become all-seeing, free from attachment, aversion and delusion, worshipped by gods in the holy residence hall as he delivers the teaching of the [Jaina] religion, [and] he will obtain the state of the supreme Self.

18. *yadvā mantrādhipaṃ dhīmān ūrdhvādhorephasaṃyutam |*
kalābindusamākrāntam anāhatayutaṃ tathā ||
19. *kanakāmbhojagarbhasthaṃ sāndracandrāṃśunirmalam |*
gagane saṃcarantaṃ ca vyāpnuvānaṃ diśaḥ smaret ||
20. *tato viśantaṃ vaktrābje bhramantaṃ bhrūlatāntare |*
sphurantaṃ netrapatreṣu tiṣṭhantaṃ bhālamaṇḍale ||

[1] This is not to be confused with the *granthi* related to *prāyogalabdhi* ref. to in YŚ/SV V.11, 265. See YŚ XII.7-8 nn.

[2] On the external, internal, and supreme Self, see YŚ XII.7-8 with n.

[3] In addition to spells, the *vidyās* came to be described as goddesses from the 6th-8th century A.D. onwards and were incorporated into the Jaina cosmology. Hemacandra systematized them in TC I.170-176. See Cort 1987:237-239, 242.

[4] On the various connotations of *bhṛṅgāra,* see Wezler 1987.

[5] On *so 'ham* and the reversed form *haṃsa* denoting the supreme reality, etc., in Tantrism, see Padoux 1990:140-142.

21. *niryāntaṃ tālurandhreṇa sravantaṃ ca sudhārasam |*
spardhamānaṃ śaśāṅkena sphurantaṃ jyotirantare | |

22. *saṃcarantaṃ nabhobhāge yojayantaṃ śivaśriyā |*
sarvāvayavasaṃpūrṇaṃ kumbhakena vicintayet | |

(c) Alternatively, a wise person may meditate on the king of spells (*mantrādhipa*) which consists of [the syllable] *ra,* above and below, accompanied by a crescent, a dot and [the syllable] *ha* (*anāhata*).[1] It is located inside a golden lotus, it is spotless as the rays of the full-moon [and] it moves in the sky, permeating [all] directions. While holding the breath, one should then envision it entering into the lotus of the mouth, moving between the eye-brows, throbbing on the eyelids and stationing [itself] in the circle of the forehead (*bhālamaṇḍala*). As it penetrates through the aperture of the palate, shedding nectar-juice, shining in the midst of stars, competing [even] with the moon, moving in the region of the clouds, filling all parts [of the body], it [finally] unites with the goddess of liberation (*śivaśrī*).[2]

23. *mahātattvam idaṃ yogī yadaiva dhyāyati sthiraḥ |*
tadaivānandasaṃpadbhūr muktiśrīr upatiṣṭhate | |

Whenever a mendicant (*yogin*) meditates with a settled mind on this magnificiant reality [in the form of the king of spells, *arhraṃ*], the benificence which is deliverance, a land rich in happiness, attends [upon him] at that very moment.

24. *rephabindukalāhīnaṃ śubhraṃ dhyāyet tato 'kṣaram |*
tato 'nakṣaratāṃ prāptam anuccāryaṃ vicintayet | |

[Immediately] after that, [the mendicant should meditate on the pure syllable [*ha*] without the [two] *r*-s, the dot and the crescent. Then he should meditate upon [that *ha* when it has] reached the state of being unlettered [and] unpronounced.[3]

25. *niśākarakalākāraṃ sūkṣmaṃ bhāskarabhāsvaram |*
anāhatābhidhaṃ devaṃ visphurantaṃ vicintayet | |

He should [thereupon] imagine as if [that *ha*] were animated [in the form of] a god called *anāhata* having the shape of the crescent-moon [and] being subtle [and] bright as the sun.

26. *tad eva ca kramāt sūkṣmaṃ dhyāyed vālāgrasannibham |*
kṣaṇam avyaktam īkṣeta jagaj jyotirmayaṃ tataḥ | |

[1] On *anāhata,* see YŚ VIII.25.

[2] SV VIII.18-22 contains the following quotation (J:III.1096, ll. 10-11): *akārādi hakārāntaṃ rephamadhyaṃ sabindukam | tad eva paramaṃ tattvaṃ yo jānāti sa tattvavit | |* "[*Arhaṃ*], which begins with 'a' and ends with 'ha' has the letter 'r' in the middle together with a dot, that is *the* ultimate reality. He who knows this, he is a knower of reality." Cf. JA 1918-1934.

[3] Cf. JA 1935-1938.

He should then gradually meditate exclusively on that [sound *ha*] which is as subtle as the point of a hair. As a consequence he may for a moment perceive the world as unmanifest, consisting of light.[1]

27. *pracyāvya mānasaṃ lakṣyād alakṣye dadhataḥ sthiram |*
jyotir akṣayam atyakṣam antar unmīlati kramāt ||

[This] imperishable light, which is beyond perception, will gradually bloom within as he firmly holds the mind in the imperceptible, having withdrawn it from the perceptible.[2]

28. *iti lakṣyaṃ samālambya lakṣyābhāvaḥ prakāśitaḥ |*
niṣaṇṇamanasas tatra sidhyaty abhimataṃ muneḥ ||

Thus having supported [his meditation with] a perceptible [object], the absence of [such] an object has now been explained. A mendicant (*muni*) whose mind is firmly set there [in that imperceptible], his desired goal will be accomplished.[3]

29. *tathā hṛtpadmamadhyasthaṃ śabdabrahmaikakāraṇam |*
svaravyañjanasaṃvītaṃ vācakaṃ parameṣṭhinaḥ ||
30. *mūrdhasaṃsthitaśītāṃśukalāmṛtarasaplutam |*
kumbhakena mahāmantraṃ praṇavaṃ paricintayet ||

(d) [According to another way of meditating on holy syllables], one should while holding the breath meditate on the primal *mantra, auṃ.* It is situated in the middle of the heart-lotus, it is the single cause of *śabdabrahman,*[4] [and] it is furnished with vowels and consonants signifying the supreme being. It is filled with elixir of nectar [emerging] from the crescent of the moon which is stationed on [the top of] the head.

31. *pītaṃ stambhe 'ruṇaṃ vaśye kṣobhaṇe vidrumaprabham |*
kṛṣṇaṃ vidveṣaṇe dhyāyet karmaghāte śaśiprabham ||

(e) In order to [achieve the rite of] stopping (*stambha*), one should meditate on the yellow colour [of *auṃ*]. In order to [achieve the rite of] subduing (*vaśya*), [one

[1] Cf. YŚ XII.13 n.

[2] Cf. JA 1942.

[3] Cf. JA 1943-1944.

[4] Hemacandra here links the notion of *śabdabrahman* with a purely Jaina interpretation of *auṃ,* letting "a" signify *arhat, aśarīra* (=*siddha*) and *ācārya,* "u" *upādhyāya,* and "m" *muni* (=*sādhu*). The amalgamation between *śabdabrahman,* indicating the supreme reality for the grammarian philosophers, and *auṃ,* the supreme reality for some of the Upanṣadic teachers, does not occur frequently in "Kashmirian" nondualistic Śaivism for which *śabdabrahman* is an epithet not of the highest reality but of an already condensed form of sound, quite close to the differentiated emanation. See Padoux 1990:122-124 with n. 103. On the Jaina interpretation of *auṃ,* see Jaini 1979:42, 163-164 with nn. 15-16. Cf. JA 1947-1949; YSū I.27 (*tasya vācakaḥ praṇavaḥ*).

should meditate on] the red colour [of *aum*]. In order to [bring about] the act of agitation, [one should meditate on] the green colour [of *aum* and] in order to [achieve the rite of] causing hostility (*vidveṣaṇa*), [one should meditate on] the black colour [of *aum*]. [Finally], in order to destroy [one's] *karma*, [one should meditate on] the white colour [of *aum*].[1]

32. *tathā puṇyatamaṃ mantraṃ jagattritayapāvanam |*
yogī pañcaparameṣṭhinamaskāraṃ vicintayet ||

(f) [Another way of meditating on a holy syllable is when] a mendicant (*yogin*) meditates on the most sacred [Jaina] litany, which is a reverent salutation to the five supreme beings and which purifies the entire three worlds.[2]

33. *aṣṭapatre sitāmbhoje karṇikāyāṃ kṛtasthitim |*
ādyaṃ saptākṣaraṃ mantraṃ pavitraṃ cintayet tataḥ ||

[In order to do so], he should meditate on [its] first holy *mantra*, which consists of the seven syllables *na-mo a-ra-haṃ-tā-ṇaṃ*], stationed in the pericarp of an eight-petalled, white lotus.

34. *siddhādikacatuṣkaṃ ca dikpatreṣu yathākramam |*
cūlāpādacatuṣkaṃ ca vidikpatreṣu cintayet ||

He should [then] in due order envision the four [remaining *mantras* of the Jaina litany], beginning with the [salutation to] the perfect beings (*siddha*), on the petals facing the [east, south, north and west].[3] On the petals [facing the intermediate points [of the compass], he should envision the four appendixes (*culika*) [to the holy litany].[4]

[1] SV VIII.31 comments that, even if it is taught that for those who are desirous of *karmaghāta*, meditation on the white colour of *aum* is required, meditation on the other colours of *aum* may sometimes be helpful taking into account substance, area, time, and disposition. *Karmaghāta* presumably refers to the destruction of *karma* (i.e. if YŚ/SV VIII.31 is not purely a digest of certain Tantric practices) and not of living beings (*māraṇa*) as in the six Hindu Tantric rites (*ṣaṭkarmāṇi*). Jaina Tantra normally replaces *māraṇa* by *strī-ākṛṣṭi* ("attraction of women") in compliance with the vow of non-harm (*ahiṃsā*), but there are exceptions; see Dundas 1998:46 n. 3. Three other of the *ṣaṭkarmaṇi* rites are described in YŚ VIII.31 (*stambha, vaśya* and *vidveṣaṇa*). See Cort 1987:245-246, 255 n. 57. Cf. JA 1950-1951.

[2] Cf. JA 1952-1954.

[3] *ṇamo siddhāṇaṃ* "I bow down before the perfected beings (*siddha*)" on the eastern petal, *ṇamo āyariyāṇaṃ* "I bow down before the [mendicant] leaders (*ācārya*) on the southern petal, *ṇamo uvajjhāyāṇaṃ* "I bow down before the [mendicant] preceptors (*upādhyāya*)" on the western petal and *ṇamo loe savvasāhūṇaṃ* "I bow down before the [Jaina] mendicants (*sādhu*)" on the northern petal. Tr. by Jaini 1979:162.

[4] One should envision the inscription, *eso paṃca namokkāro* "This fivefold salutation" on the petal facing the south-east quarter, *savvapāvappaṇāsaṇo* "which destroys all sin" on the petal facing the south-west quarter, *maṃgalāṇaṃ ca savvesiṃ* "is preeminent as the most auspicious"

35. *triśuddhyā cintayann asya śatam aṣṭottaraṃ muniḥ |*
bhuñjāno 'pi labhetaiva caturthatapasaḥ phalam ||

If a mendicant (*muni*) [thus] meditates 108 times on the [holy litany and its four appendixes][1] with the three purities – [mental, physical and verbal] – he may achieve the same result as of one fast, even if he eats.[2]

36. *enam eva mahāmantraṃ samārādhyeha yoginaḥ |*
trilokyāpi mahīyante 'dhigatāḥ paramāṃ śriyam ||

37. *kṛtvā pāpasahasrāṇi hatvā jantuśatāni ca |*
amuṃ mantraṃ samārādhya tiryañco 'pi divaṃ gatāḥ ||

Mendicants (*yogin*) who have obtained supreme happiness here [in this world], having exclusively paid homage to this great *mantra*, are highly esteemed by the inhabitants of the three worlds. Even animals, [such as Kambala and Śabala],[3] who have commited thousands of sins and who have killed hundreds of creatures, will attain heaven, having worshipped this *mantra*.

38. *gurupañcakanāmotthā vidyā syāt ṣoḍaśākṣarā |*
japan śatadvayaṃ tasyāś caturthasyāpnuyāt phalam ||

(g) If one mutters[4] the sixteen syllable *vidyā*, [*a-ra-haṃ-ta sid-dha ā-ya-ri-ya u-vaj-jhā-ya sā-hu*], which is derived from the five names of venerable persons [saluted in the *pañcanamaskāramantra*], 200 times, one obtains the [same] result as of one fast.[5]

39. *śatāni trīṇi ṣaḍvarṇaṃ catvāri caturakṣaram |*
pañcāvarṇaṃ japan yogī caturthaphalam aśnute ||

If a mendicant mutters the six syllables [*a-ra-haṃ-ta-sid-dha*] 300 [times], the four syllables [*a-ra-haṃ-ta*] 4[00] times, [and] the [single] syllable *a* 5[00] times, he obtains the merit [earned] from one fast.[6]

40. *pravṛttihetur evaitad amīṣāṃ kathitaṃ phalam |*
phalaṃ svargāpavargau tu vadanti paramārthataḥ ||

The result of these [different kinds of reverential repetitions of the *pañca-namaskāramantra*] has been told for the sole purpose of making [even foolish

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on the petal facing the north-west quarter, and *paḍhamaṃ havai maṃgalaṃ* "of all auspicious things" on the petal facing the north-east quarter. Tr. by Jaini 1979:163.

[1] See YŚ VIII.42.

[2] Cf. JA 1955-1961.

[3] See TC VI.60-62 ("On the two bulls").

[4] According to Gellner (1991:193 n. 80), Buddhist Tantric scriptures, and associated ritual texts, tend to use *jāpa* in order to differentiate themselves from the Hindus, who use the more common *japa*. Perhaps the Jainas used the same distinction.

[5] Cf. JA 1962-1963.

[6] Cf. JA 1964-1969.

people][1] engage in these [practices], but in reality the result has been declared to be heaven and liberation.

41. *pañcavarṇamayī pañcatattvā vidyoddhṛtā śrutāt |*
abhyasyamānā satataṃ bhavakleśaṃ nirasyati ||

(h) If one constantly repeats [the *mantra*] consisting of the five syllables, [*a-si-ā-u-sā* along with *namaḥ*, and] the five mantric letters (*pañcatattva*), [*hrāṃ, hrīṃ, hrūṃ, hrauṃ, hraḥ*],[2] extricated from the [Pūrva-]scripture, *Vidyā*[*-pravāda*],[3] [all] existential suffering is eradicated.[4]

42. *maṅgalottamaśaraṇapadāny avyagramānasaḥ |*
catuḥsamāśrayāṇy eva smaran mokṣaṃ prapadyate ||

[Furthermore], if one who with an attentive mind exclusively recollects the four fundamentals [of Jainism] (*samāśraya*) – [the Jinas (*arhat*), the perfected beings (*siddha*), the mendicants (*sādhu*) and the teaching (*dharma*)] – [each as] being blessed (*maṅgala*), transcendental ([*lok*]*ottama*) and a refuge (*śaraṇa*), one will attain liberation.[5]

43. *muktisaukhyapradāṃ dhyāyed vidyāṃ pañcadaśākṣarām |*
sarvajñābhaṃ smaren mantraṃ sarvajñānaprakāśakam ||

One should meditate on the 15 syllable *vidyā*, [*auṃ a-ra-haṃ-ta sid-dha sa-yo-gi-ke-va-lī svā-hā*], which bestows the happiness of liberation, [and] one should recollect the *sarvajñābha-mantra*,[6] [*auṃ śrīṃ hrīṃ arhaṃ namaḥ*], which brings about omniscience.[7]

44. *vaktuṃ na kaścid apy asya prabhāvaṃ sarvataḥ kṣamaḥ |*
samaṃ bhagavatā sāmyaṃ sarvajñena bibharti yaḥ ||

Nobody is able to fully explain the [great] efficacy [of this *sarvajñābha-mantra*], which is identical to the omniscient Bhagavat [or Jina].

45. *yadīcched bhavadāvāgneḥ samucchedaṃ kṣaṇād api |*
smaret tadādimantrasya varṇasaptakam ādimam ||

[1] See SV VIII.39.

[2] "a" from *arahaṃta*, "si" from *siddha*, "ā" from *āyariya*, "u" from *uvajjhāya*, and "sā" from *sāhu*.

[3] On *Vidyāpravāda*, see YŚ VIII.74-75 n.

[4] Cf. JA 1969-1970.

[5] On *maṅgala*, see Cort 1989:461-465; Jaini 1979:164. Cf. JA 1971.

[6] Hemacandra treats *mantra* and *vidyā* as synonyms (YŚ VIII.43, 72, 79), thereby deviating from the classical distinction made between the two based on their grammatical genus, the gender of their presiding deity, and whether they require a prescribed rite (*sādhana*) for their mastery. See *Āvaśyakaniryukti* 931; Shah 1947:850 with n. 58.

[7] Cf. JA 1972-1975, 1999.

If one wants to instantaneously extinguish the forest fire of existence, one should meditate on the first seven letters of the first *mantra* of the [*pañca-namaskāramantra: na-mo a-ra-haṃ-tā-ṇaṃ*].

46. *pañcavarṇaṃ smaren mantraṃ karmanirghātakaṃ tathā |*
varṇamālāñcitaṃ mantraṃ dhyāyet sarvābhayapradam ||

One may [further] recollect the five syllable *mantra*, [*na-mo sid-dhā-ṇaṃ*],[1] which destroys *karma*, [and] one may meditate on the [following] *mantra* which is adorned with a garland of letters [and] which grants all [kinds of] protection, [*auṃ namo arhate kevaline paramayogine visphuradurusukladhyānāgninirdagdhakarma-bījāya prāptānantacatuṣṭayāya saumyāya śāntāya maṅgalavaradāya aṣṭādaśadoṣarahitāya svāhā*].

47. *dhyāyet sitābjaṃ vaktrāntar aṣṭavargīṃ dalāṣṭake |*
auṃ namo arahaṃtāṇam iti varṇān api kramāt ||
48. *kesarālīṃ svaramayīṃ sudhābinduvibhūṣitām |*
karṇikāṃ karṇikāyāṃ ca candrabimbāt samāpatat ||
49. *saṃcaramāṇaṃ vaktreṇa prabhāmaṇḍalamadhyagam |*
sudhādīdhitisaṃkāśaṃ māyābījaṃ vicintayet ||
50. *tato bhramantaṃ patreṣu saṃcarantaṃ nabhastale |*
dhvaṃsayantaṃ manodhvāntaṃ sravantaṃ ca sudhārasam ||
51. *tālurandhreṇa gacchantaṃ lasantaṃ bhrūlatāntare |*
trailokyācintyamāhātmyaṃ jyotirmayam ivādbhutam ||
52. *ity amuṃ dhyāyato mantraṃ puṇyam ekāgracetasaḥ |*
vāṅmanomalamuktasya śrutajñānaṃ prakāśate ||
53. *māsaiḥ ṣaḍbhiḥ kṛtābhyāsaḥ sthirībhūtamanās tataḥ |*
niḥsarantīṃ mukhāmbhojāc chikhāṃ dhūmasya paśyati ||
54. *saṃvatsaraṃ kṛtābhyāsas tato jvālāṃ vilokate |*
tataḥ saṃjātasaṃvegaḥ sarvajñamukhapaṅkajam ||
55. *sphuratkalyāṇamāhātmyaṃ saṃpannātiśayaṃ tataḥ |*
bhāmaṇḍalagataṃ sākṣād iva sarvajñam īkṣate ||
56. *tataḥ sthirīkṛtasvāntas tatra saṃjātaniścayaḥ |*
muktvā saṃsārakāntāram adhyāste siddhimandiram ||

One should [moreover] envision a white lotus inside the mouth which on [its] eight petals has [the following] series of eight syllables, respectively: *auṃ na-mo a-ra-haṃ-tā-ṇam.* The pericarp [of the lotus] possesses a series of filaments with vowels adorned with dots of nectar. In [that] pericarp, emerging from the disc of the moon, [and] moving through the mouth, reaching the center of the aura (*prabhāmaṇḍala*), is the seed[-*mantra*], *hrī* (*māyābīja*), which resembles the splendour of the moon, [and] which one should meditate [upon]. After that [one

[1] Cf. JA 1976-1978.

should meditate on that seed-*mantra*] as it wanders about on the petals, circumambulating in the sky-firmament (*nabhastala*), destroying the ignorance of the mind, shedding ambrosia, moving through the aperture in the palate [and finally] appearing between the eye-brows. [This seed-*mantra*, *hrī*], has the nature of light [and] possesses incomprehensible efficacy in the three worlds, just like a prodigy. Thus, while meditating on this auspicious *mantra* with onepointedness of mind, he who is verbally and mentally free from impurity, [to him] the scriptural meaning is revealed. One who has a composed mind [and] who has practised [in this way] for six months, will then perceive a column of smoke emerging out of the lotus of the mouth. After that, having practised for a year, one will perceive a flame [emerging] out of that [lotus], and subsequent to that, one who has cultivated detachment will [even] perceive, as if in person, the face-lotus of the Omniscient [Jina] who is resplendent with auspicious magnanimity, who is endowed with [all sorts of] miraculous powers (*atiśaya*),[1] and who is surrounded by an aura (*bhāmaṇḍala*). One who has definitively accomplished liberation [and] who has cultivated exact knowledge [of reality], having abandoned the wilderness of *saṃsāra*, will consequently enter the abode of perfection.[2]

57. *śaśibimbād ivodbhūtāṃ sravantīm amṛtaṃ sadā |*
vidyāṃ kṣvīṃ iti bhālasthāṃ dhyāyet kalyāṇakāraṇaṃ ||

[Furthermore] one should meditate on the *vidyā, kṣvīṃ,* on the forehead which is the cause of virtue, constantly shedding nectar as if emerged from the disc of the moon.[3]

58. *kṣīrāmbhodher viniryāntīṃ plāvayantīṃ sudhāmbubhiḥ |*
bhāle śaśikalāṃ dhyāyet siddhisopānapaddhatim[4] *||*

One should [moreover] meditate on the crescent moon [of *kṣvīṃ*] on the forehead which is a staircase to liberation as it rises up from the ocean of milk, emitting nectar-like water.[5]

59. *asyāḥ smaraṇamātreṇa truṭyadbhavanibandhanaḥ |*
prayāti paramānandakāraṇaṃ padam avyayam ||

Simply by remembering this [*vidyā, ksvīṃ*], the shackles of life and death are broken, and one attains the imperishable state [of liberation] which is the cause of supreme bliss.

[1] See YŚ IX.7 n.
[2] Cf. YŚ VIII.47, 48/JA 1978-1979, 1980-1994.
[3] Cf. JA 1995-1996.
[4] This is an echo of *Vākyapadīya* I.16: *siddhisopānaparvaṇām.*
[5] Cf. JA 1997-1998.

60. *nāsāgre praṇavaḥ śūnyam anāhatam iti trayam |*
dhyāyan guṇāṣṭakaṃ labdhvā jñānam āpnoti nirmalam ||

[Moreover], if one meditates on the three [sacred syllables], *auṃ* (*praṇava*), *ciro* (*śūnya/avagraha*) and *ha* (*anāhata*),[1] on the tip of the nose, one will obtain pure knowledge, having acquired the eight [kinds of] miraculous powers, [such as the ability to become infinitely small (*aṇiman*)].[2]

61. *śaṅkhakundaśaśāṅkābhāṃs trīn amūn dhyāyataḥ sadā |*
samagraviṣayajñānaprāgalbhyaṃ jāyate nṛṇām ||

By constantly meditating on these three [sacred syllables], which are bright like conch[-shell], Spring Jasmines (*kunda*) and the moon, one becomes proficient in all branches of human knowledge.

62. *dvipārśvapraṇavadvandvaṃ prāntayor māyayā vṛtam |*
sohaṃ madhye vimūrdhānam ahmlīṃkāraṃ vicintayet ||

One should [furthermore] meditate on the sound, *ahmlīṃ,* on the forehead, placed in between *saḥ* [and] *haṃ,* which on both sides has two times *auṃ* surrounded by *hrīṃ* on both ends. [The entire *mantra* therefore reads:] *hrīṃ auṃ auṃ saḥ ahmlīṃ haṃ auṃ auṃ hrīṃ*].[3]

63. *kāmadhenum ivācintyaphalasaṃpādanakṣamām |*
anavadyāṃ japed vidyāṃ gaṇabhṛdvadanodgatām ||

One may [also] mutter the spotless *vidyā,* [*auṃ jogge magge tacce bhūe bhavve bhavisse aṃte pakkhe jiṇapārśve svāhā*], which has originated from the mouth of the chief disciples [of the Jina] (*gaṇabhṛt*) [and] which is capable of producing inconceivable results, just like a wish-fulfilling cow.

64. *ṣaṭkoṇe 'praticakre phaḍ iti pratyekam akṣaram |*
savye nyasyed vicakrāya svāhā bāhye 'pasavyataḥ ||
65. *bhūtāntaṃ bindusaṃyuktaṃ tanmadhye nyasya cintayet |*
namo jiṇānam ity ādyair oṃpūrvair veṣṭayed bahiḥ ||

One may [also] inscribe [from right] to left on the six corners [of a *yantra*] each of the six syllables, *a-pra-ti-ca-kre phaṭ.* Outside [the yantra, on both sides of its corners], one should inscribe [from left] to right [each one of the six syllables], *vi-ca-krā-ya svā-hā.* Having inscribed [the syllable] *ha* (*bhūtānta*) together with an *anusvāra* in the middle of the [*yantra*], one should meditate [on the following *mantra*], which begins with *namo jiṇānam* preceded by *auṃ* [and which should be

[1] J (III.1116 n. 2) also gives the manuscript reading: *auṃ, ha, a.* Cf. JA 2000-2002.
[2] See YSūbh III.45.
[3] Cf. JA 2003-2004.

inscribed in circles outside of the *yantra*]: [*auṃ namo jiṇāṇaṃ auṃ namo ohijiṇāṇaṃ auṃ namo paramohijiṇāṇaṃ auṃ namo savvohijiṇāṇaṃ auṃ namo kuṭṭhabuddhīṇaṃ auṃ namo bījabuddhīṇaṃ auṃ namo padānusārīṇaṃ auṃ namo saṃbhinnasoyāṇaṃ auṃ namo ujjumadīṇaṃ auṃ namo viulamadīṇaṃ auṃ namo dasapuvvīṇaṃ auṃ namo coddasa-puvvīṇaṃ auṃ namo aṭhaṃgamahānimittakusalāṇaṃ auṃ namo viuvvaṇaiḍḍhipattāṇaṃ auṃ namo vijjāharāṇaṃ auṃ namo cāraṇāṇaṃ auṃ namo paṇhasamaṇāṇaṃ auṃ namo āgāsagāmīṇaṃ auṃ jsauṃ jsauṃ śrī hrī dhṛti kīrti buddhi lakṣmī svāhā*. After that one should install the different *mantras* of the *pañcanamaskāramantra* on the fingers according to the following scheme: *auṃ namo arahaṃtāṇaṃ hrāṃ svāhā* on the thumb, *auṃ namo siddhāṇaṃ hrīṃ svāhā* on the forefinger, *auṃ namo āyariyāṇaṃ hrūṃ svāhā* on the middle finger, *auṃ namo uvajjñāyāṇaṃ hraiṃ svāhā* on the ring-finger, and *auṃ namo loe savva sāhūṇaṃ hrauṃ svāhā* on the little finger. Having in this way mentally installed these syllables on the fingers three times above the head, towards the southern, eastern, western and northern direction, one should mutter them].

66. *aṣṭapatre 'mbuje dhyāyed ātmānaṃ dīpratejasam |*
praṇavādyasya mantrasya varṇān patreṣu ca kramāt | |
67. *pūrvāśābhimukhaḥ pūrvam adhikṛtyādimaṇḍalam |*
ekādaśaśatāny aṣṭākṣaraṃ mantraṃ japet tataḥ | |
68. *pūrvāśānukramād evam uddiśyānya dalāny api |*
aṣṭarātraṃ japed yogī sarvapratyūhaśāntaye | |
69. *aṣṭarātre vyatikrānte kamalasyāsya vartinaḥ |*
nirūpayati patreṣu varṇān etān anukramam | |
70. *bhīṣaṇāḥ siṃhamātaṅgarakṣaḥprabhṛtayaḥ kṣaṇāt |*
śāmyanti vyantarāś cānye dhyānapratyūhahetavaḥ | |
71. *mantraḥ praṇavapūrvo 'yaṃ phalam aihikam icchubhiḥ |*
dhyeyaḥ praṇavahīnas tu nirvāṇapadakāṅkṣibhiḥ | |

One may [further] meditate on the luminous Self in an eight-petalled lotus which on its petals has [the eight] syllables of the *mantra*, [*na-mo a-ra-haṃ-tā-ṇaṃ*], beginning with *auṃ*, respectively. Having installed the first [syllable on the petal] facing east from the circle, one should repeat [this] eight lettered *mantra* 1100 times. In this manner, the other petals, pointing in due order from the east, [should be installed with *na-mo, a-ra, haṃ-tā-ṇaṃ,* respectively]. The mendicant (*yogin*) should [then] repeat [this *mantra* for] eight days in order to neutralize all obstacles. When eight days have elapsed, these [eight] syllables, installed successively on the petals, begin to look as if alive to him, and even such terrifying beings as lions, elephants, *rākṣasas,* evil spirits (*vyantara*) and others, which [all] cause resistance in meditation, are instantly pacified. Those who desire the fruits of this world should meditate on the *mantra,* [*namo arahaṃtāṇam*],

preceded by *auṃ*, but those who are desirous of the state of liberation should meditate on [this *mantra*] without *auṃ*. [1]

72. *cintayed anyam apy enaṃ mantraṃ karmoghaśāntaye |*
smaret sattvopakārāya vidyāṃ tāṃ pāpabhakṣiṇīm ||

In order to calm the mass of *karma*, one should also meditate on another *mantra*, [*śrīmad ṛṣabhādivardhamānāntebhyo namaḥ*]. For the benefit of mankind, one should meditate on that *vidyā* which "eats up all evil", [*auṃ arhanmukhakevala*[-*kamala*-]*vāsinipāpātmakṣayaṃkari śrutajñānajvālāsahasrajvalite sarasvati matpāpaṃ hana hana daha daha kṣāṃ kṣīṃ kṣūṃ kṣauṃ kṣaḥ kṣīravaradhavale amṛtasaṃbhave vaṃ vaṃ hūṃ hūṃ svāhā*].[2]

73. *prasīdati manaḥ sadyaḥ pāpakāluṣyam ujjhati |*
prabhāvātiśayād asyā jñānadīpaḥ prakāśate ||

As a result of the efficacy and pre-eminence of this [*pāpabhakṣiṇīvidyā*], the mind grows immediately calm, evil [karmic] dirt is removed, [and] the lamp of knowledge is illumined.

The Siddhacakra

74. *jñānavadbhiḥ samāmnātaṃ vajrasvāmyādibhiḥ sphuṭam |*
vidyāvādāt samuddhṛtya bījabhūtaṃ śivaśriyaḥ ||
75. *janmadāvahutāśasya praśāntinavavāridam |*
gurūpadeśād vijñāya siddhacakraṃ vicintayet ||

One should [also] meditate, according to the precept of the teacher, on the *siddhacakra*,[3] which has been handed down by knowledgeable men, such as Vajrasvāmin,[4] [and] which is derived from [the Pūrva-scripture], the *Vidyā-*

[1] Cf. YŚ VIII.66, 67, 68, 69, 70, 71/JA 2008-2010, 2011, 2012, 2014-2015, 2013, 2016.

[2] Cf. JA 2017-2019.

[3] The *siddhacakrayantra* is one of many *yantras* produced during the medieval period for meditative and ritual purposes. It consists of nine stages or dignities (*navapada*): the five supreme beings (*parameṣṭhin*) and the four essentials of Jainism, adding right asceticism (*tapas*) to the three jewels (YŚ I.15-18). See Dundas 1992:72 with n. 64 (ref. to Shah 1987); Jaini 1979:254 n. 20. For illustrations, see Pal 1994:242-244; Fischer/Jain 1978 (Pt.2):2-4, 30-31, plates II-IV; Caillat/Kumar 1981:192-193. Cf. JA 2020-2023.

[4] According to the Śvetāmbara tradition, Vajra[svāmin] was the last Elder in the pupillary succession to know the Pūrvas. He is portrayed by Hemacandra in the *Pariśiṣṭaparvan* (XII-XIII) and believed to have known ten out of fourteen Pūrva-texts. See Introduction; Fynes 1998:85-179.

[*pra*]*vāda*.[1] [The *siddhacakra*] is like a seed for the happiness of liberation [and] it is [like] a new raincloud [capable of] extinguishing the fire of existence.

76. *nābhipadme sthitaṃ dhyāyed akāraṃ viśvatomukham |*
sivarṇaṃ mastakāmbhoje ākāraṃ vadanāmbuje ||
77. *ukāraṃ hṛdayāmbhoje sākāraṃ kaṇṭhapaṅkaje |*
sarvakalyāṇakāriṇi bījāny anyāny api smaret ||

One should [also] meditate on the syllable *a* [from the *mantra, a-si-ā-u-sā*], located in the lotus of the navel, the syllable *si* in the lotus of the head, the syllable *ā* in the lotus of the mouth, the syllable *u* in the lotus of the heart, [and] the syllable *sā* in the lotus of the throat. Similarly one should meditate on other seed [syllables] which are beneficial to all, [such as *namaḥ sarvasiddhebhyaḥ*].[2]

78. *śrutasindhusamudbhūtam anyad apy akṣaraṃ padam |*
aśeṣaṃ dhyāyamānaṃ syān nirvāṇapadasiddhaye ||

Even other syllables and words, which all spring from the ocean of scriptures, should be meditated upon in order to attain the state of liberation.[3]

79. *evaṃ ca mantravidyānāṃ varṇeṣu ca padeṣu ca |*
viśleṣaṃ kramaśaḥ kuryāl lakṣyābhāvopapattaye ||

Thus one should gradually analyze both the letters and the words of the *mantras* and the *vidyās* for the sake of obtaining that which cannot be expressed [in words].[4]

80. *iti gaṇadharadhuryāviṣkṛtād uddhṛtāni*
pravacanajalarāśes tattvaratnāny amūni |
hṛdayamukuramadhye dhīmatām ullasantu
pracitabhavaśatotthakleśanirṇāśahetoḥ ||

These are the jewels of reality selected from the ocean of sermons [and] revealed by the principal attendants [of Mahāvīra]. Let [these] reflect within the mirror of

[1] The *Vidyāpravāda* (*Vijjāpavāja*) or *Vidyānuvāda* is one of fourteen extinct Pūrva-texts of the Śvetāmbara canon. On the lost 12th *Aṅga*, the *Dṛṣṭivāda,* which is believed to have contained the main Pūrva teachings, see Kapadia 1941:75-77; Alsdorf 1973; Wiley 2000a:ch. 1.

[2] See YŚ VIII.41.

[3] The following verse from an unknown source is quoted by Hemacandra in SV VIII.78 (J:III.1127, l. 2): *vītarāgo bhavan yogī yat kiñcid api cintayet | tadeva dhyānam āmnātam ato 'nye granthavistarāḥ ||* "Whatever an ascetic (*yogin*) meditates upon, only that by which he becomes free from attachment is considered meditation. All the rest is therefore simply textual details." Cf. JA 2025.

[4] Cf. JA 2026-2028.

[illegible]
[illegible]

[illegible]

iii. Meditation on the External Characteristics of the Jina

1. *mokṣaśrīsammukhīnasya vidhvastākhilakarmaṇaḥ |*
caturmukhasya niḥśeṣabhuvanābhayadāyinaḥ ||
2. *indumaṇḍalasaṃkāśacchatratritayaśālinaḥ |*
lasadbhāmaṇḍalābhogaviḍambitavivasvataḥ ||
3. *divyadundubhinirghoṣagītasāmrājyasampadaḥ |*
raṇaddvirephajhaṅkāramukharāśokaśobhinaḥ ||
4. *siṃhāsananiṣaṇṇasya vījyamānasya cāmaraiḥ |*
surāsuraśiroratnadīprapādanakhadyuteḥ ||
5. *divyapuṣpotkarākīrṇāsaṅkīrṇapariṣadbhuvaḥ |*
utkandharair mṛgakulaiḥ pīyamānakaladhvaneḥ ||
6. *śāntavairebhasiṃhādisamupāsitasannidheḥ |*
prabhoḥ samavasaraṇasthitasya parameṣṭhinaḥ ||
7. *sarvātiśayayuktasya kevalajñānabhāsvataḥ |*
arhato rūpam ālambya dhyānaṃ rūpastham ucyate ||

The Jina is face to face with the goddess of liberation; he has destroyed all *karma*; he has four faces; he bestows protection to all living creatures; he is embellished with a triple parasol resembling the disc of the moon; he has a refulgent aura which mocks [even] the sun; his attainment of universal sovereignty is celebrated with the sound from the divine kettledrum; he is beautified by an Aśoka[-tree] resonant with the buzzing sound of humming black bees; he is seated on a lion-throne, and he is being fanned with chowries [from both sides]; his toe-nails shine with the splendour from the jewels on the head of heavenly beings and demons [who bow down to him]; the clean ground in front of [his] assembly [of listeners] is full of heaps of heavenly flowers, and his pleasing voice is imbibed, as it were, by herds of deer with upstreched necks; in his near presence, the enmity between elephants, lions, etc., is calmed; he is the Lord seated in the holy sermon-hall of the supreme beings; he is endowed with all the [34] superhuman qualities (*atiśaya*);[1] [and] he is radiating with omniscience. Meditation based upon

[1] The 34 *atiśayas* attributed to the Jina are enumerated in Hemacandra's *Abhidhāna-cintāmaṇi* I.57-64 (Boehtlingk/Rieu 1972:10-11): "The body has wonderful beauty and fragrance, is free from disease, free from perspiration and dirt; the breath has the fragrance of a lotus; flesh and blood are white as a stream of cow's milk; the process of eating and elimination is not visible. These are the 4 inborn *atiśayas.* For a crore of crores of men, gods, and animals to be contained in the space of a *yojana;* speech corresponding to the speech (*bhāṣā*) of men, animals and gods, and extending for a *yojana;* a beautiful halo at the back of the head, whose splendour surpasses that of the sun; in the space of 200 *gavyūtis* there is no sickness, hostility, plague, pestilence, excess nor lack of rain, hunger, no fear of oppression from own nor other king: these are 11 *atiśayas* arising from destruction of *karma.* A *dharmacakra* in the sky; chauris; a shining lion-throne with a footstool; three umbrellas; a

[these] external characteristics [of the Jina is one way of practising what] is called *rūpastha*[*-dhyāna*].[1]

8. *rāgadveṣamahāmohavikārair akalaṅkitam |*
śāntaṃ kāntaṃ manohāri sarvalakṣaṇalakṣitam ||
9. *tīrthikair aparijñātayogamudrāmanoramam |*
akṣṇor amandam ānandaniḥsyandaṃ dadad adbhutam ||
10. *jinendrapratimārūpam api nirmalamānasaḥ |*
nirnimeṣadṛśā dhyāyan rūpasthadhyānavān bhavet ||

If a pure-minded [person], without [even] blinking, meditates on the nature of an image of the king of Jinas, who is not defiled with the repugnant condition of attachment, aversion and severe delusion, who is endowed with all the auspicious characteristics [of a Jina such as being], who is appeased, endearing and heart-stealing, who is pleasing the mind with the *yogamudrā*,[2] which is unknown to non-Jainas, and from whose eyes an effulgence of marvelous bliss radiates, [then he also] becomes in possession of *rūpasthadhyāna*.

11. *yogī cābhyāsayogena tanmayatvam upāgataḥ |*
sarvajñībhūtam ātmānam avalokayati sphuṭam ||

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jewelled banner; golden lotuses for walking on; three splendid walls (*samavasaraṇa*); fourfold face and body; thorns with points turned down; bending of trees; loud music from a drum; a favourable wind; birds flying to the right; rain of perfumed water; rain of many-coloured flowers; the hair, beard and nails cease to grow; a *koṭi* of the four classes of gods in order of rank standing near; the favourableness of the seasons always having objects [such as flowers] that appeal to the senses: these are the 19 divine *atiśayas*." (quoted from TC I.5-6 n. 11). Some of these are also part of the eight miraculous powers (*prātihārya*) of a Jina described by Hemacandra in his VRS V.1: an Aśoka-tree (*aśokavṛkṣa*), a shower of flowers from the gods (*surapuṣpavṛṣṭi*), heavenly music (*divyadhvani*), a chauri (*cāmara*), a throne (*siṃhāsana*), a halo (*bhāmaṇḍala*), a heavenly drum (*dundubhi*), and a large umbrella (*ātapatra*). See J:III.1129 n. 1. Cf. JA 2053-2055. For explanations and illustrations of some of the *atiśayas/prātihāryas*, see Fischer/Jain 1978 (Pt.2):5-7, plates VIII-XI. On the special attributes of the Jina's body, see also Wiley 2000a:ch. 3; Krause 1952:20ff.

[1] The material form or image of the Jina is one of the most important objects of meditation and worship for the Śvetāmbara Mūrtipūjaka Jainas. See Fischer/Jain 1978 (Pt.2): 5-6; Williams 1963:240-241; TC I.371 n. 409, III.178. TC I.371 contains the following hymn of praise (*stuti*) to the first Tīrthaṅkara: "Even today you are present in person to the *bhavyas* who recall your teaching bestowing favour on all. Whoever direct meditation, concentrated on your form (*rūpastha*), toward you, to those great souls you are present in person, O Lord." On iconographic variations of the Tīrthaṅkara image, see Jain/Fischer 1978 (Pt.1):15-19, 31-34, plates XXXVIII-XLVI.

[2] The *yogamudrā* is one of many particular positions or intertwinings of the fingers calculated to achieve magical efficacy such as in this case the fulfilment of all desires. It consists in the two hands being joined with the fingers interlocking and the elbows resting on the abdomen. See Williams 1963:191.

12. *sarvajño bhagavān yo 'yam aham evāsmi sa dhruvam |*
evaṃ tanmayatāṃ yāti sarvavedīti manyate ||

The mendicant (*yogin*) who through the practice [of these two kinds of *rūpasthadhyāna*] has attained [the state of] identity with the [nature of the Jina] certainly views himself as if he has become omniscient, thinking: "*I am he* who is the Bhagavat and the Omniscient one".[1] In this way he reaches the identity with the [Jina] as he thinks [of himself] as one who knows everything.[2]

13. *vītarāgo vimucyeta vītarāgaṃ vicintayan |*
rāgiṇaṃ tu samālambya rāgī syāt kṣobhaṇādikṛt ||

[This is because] if one meditates on someone who is free from attachment, one [also] becomes free from attachment, whereas if one [take as one's] support [in meditation] someone who is endowed with attachment, one [also] becomes possessed with attachment [and thus] responsible for confusion, etc.[3]

14. *nāsaddhyānāni sevyāni kautukenāpi kin tv iha |*
svanāśāyaiva jāyante sevyamānāni tāni yat ||

It is not proper to take resort to erroneous meditations even out of curiosity, since practising these [forms of meditation] only brings about self-destruction.

15. *sidhyanti siddhayaḥ sarvāḥ svayaṃ mokṣāvalambinām |*
sandigdhā siddhir anyeṣāṃ svārthabhraṃśas tu niścitaḥ ||

All miraculous powers materialize by themselves for those who have recourse to liberation [through Jaina meditation]. For those others [who resort to non-Jaina meditation the accomplishment of] miraculous powers is uncertain, but the loss of their own goal [of liberation] is definite.

[1] Cf. YŚ VIII.6-17 n.

[2] Cf. YŚ IX.11/JA 2073-2093.

[3] SV IX.13 contains the following unidentified quotation (J:III.1133, l. 9): *yena yena hi bhāvena yujyate yantravāhakaḥ | tena tanmayatāṃ yāti viśvarūpo maṇir yathā ||* "Whatever object the Self (*yantravāhaka*) is connected with, with that it will be identified, just as a jewel which assumes any form [placed in front of it]." Cf. Johnson 1995:129-130 with n. 12; YŚ VIII.78 n.; YSū I.4; YSūbh I.37.

iv. Meditation on the Intrinsic Nature of the Jina

1. *amūrttasya cidānandarūpasya paramātmanaḥ |*
   nirañjanasya siddhasya dhyānaṃ syād rūpavarjitam ||

Meditation [on the intrinsic nature of the Jina], which is formless, [and has] the nature of consciousness and bliss, [identical to] the supreme Self, spotless [and] accomplished, is [called] *rūpavarjita.*[1]

2. *ity ajasraṃ smaran yogī tatsvarūpāvalambanaḥ |*
   tanmayatvam avāpnoti grāhyagrāhakavarjitam ||

If a mendicant (*yogin*) constantly meditates in this manner, having the intrinsic nature [of the Jina] as his support, he obtains identity with that [intrinsic nature], which is free from [the dichotomy between] subject and object.[2]

3. *ananyaśaraṇībhūya sa tasmin līyate tathā |*
   dhyātṛdhyānobhayābhāve dhyeyenaikyaṃ yathā vrajet ||

Thus without any other resort [the mendicant] immerses into that [intrinsic nature], so that he may, in the absence of the duality between the meditator and the [process of] meditation, obtain identity with the object of meditation.

4. *so 'yaṃ samarasībhāvas tad ekīkaraṇaṃ matam |*
   ātmā yad apṛthaktvena līyate paramātmani ||

This particular state of unification (*samarasībhāva*) is considered as an act of identification (*ekīkaraṇa*), since, due to the identity [between the meditator and the process of meditation], the [inner] Self emerges into the supreme Self.[3]

5. *alakṣyaṃ lakṣyasaṃbandhāt sthūlāt sūkṣmaṃ vicintayet |*
   sālambāc ca nirālambaṃ tattvavit tattvam añjasā ||

[1] Meditation having as its support the external characteristics (YŚ IX) and the formless intrinsic nature (YŚ X.1-6) of the Jina is also attested in Haribhadra's *Ṣoḍaśakaprakaraṇa* XIV. 2: *sālambano nirālambanaś ca yogaḥ paro dvidhā jñeyaḥ | jinarūpadhyānaṃ khalv ādyas tattattvagas tv aparaḥ ||1||* "There is also another kind of twofold *yoga:* one with support and one without support. The former consists of meditation on the image of the Jina whereas the latter is related to the intrinsic nature of the [Jina]." Cf. JA 2094-2095.

[2] Cf. JA 1506-1510.

[3] Terms like *samarasībhāva, ekīkaraṇa, samarasabhāva* (YŚ XII.5), and the like are frequently used by Jaina, Buddhist and Brāhmaṇical texts, classical or Tantric, to describe religious experiences. See e.g. *Bṛhadāraṇyakopaniṣad* IV.4.2; *Māṇḍukyopaniṣad* 5; *Gauḍapādīyakārikā* III.45. For further references, see Bhattacharya 1943:cxxxvi, 79; Eliade 1973:253, 260, 268. Cf. JA XXXI.38. The earliest serious discussion of *samarasa* in Jainism is found in Haribhadra's *Ṣoḍaśakaprakaraṇa* XVII.

[A mendicant] who truly [wants to] know reality should differentiate the unseen from the seen, the subtle from the gross, and the supportless from that with support.[1]

6. *evaṃ caturvidhadhyānāmṛtamagnaṃ muner manaḥ |*
sākṣātkṛtajagattattvaṃ vidhatte śuddhim ātmanaḥ ||

Thus the mind of a mendicant (*muni*) which is immersed in the ambrosia of the four kinds of meditation – [*piṇḍastha, padastha, rūpastha* and *rūpavarjita*] – [and] which has directly experienced the reality of the world, attains purity of Self.

Canonical Virtuous Meditation

7. *ājñāpāyavipākānāṃ saṃsthānasya ca cintanāt |*
itthaṃ vā dhyeyabhedena dharmyaṃ dhyānaṃ caturvidham ||

Also from another perspective virtuous meditation is fourfold by making a distinction between [the following] objects of meditation: (i) the teaching (*ājñā*) [of the Jina], (ii) the evil (*āpāya*) [consequences of *karma*], (iii) the maturing (*vipāka*) [of *karma*], and (iv) the structure [of the universe] (*saṃsthāna*).[2]

i. Meditation on the Teaching of the Jina

8. *ājñāṃ yatra puraskṛtya sarvajñānām abādhitām |*
tattvataś cintayed arthāṃs tad ājñādhyānam ucyate ||

When one first reflects upon the teaching (*ājñā*) of the omniscient [Jina], which is unrefuted [by other means of proof (*pramāṇa*), free from anomalies and thus trustworthy (*āpta*)],[3] and [subsequently] in truth [reflects] on the categories, [the sentient (*jīva*), etc.],[4] that is called *ājñādhyāna.*

9. *sarvajñavacanaṃ sūkṣmaṃ hanyate yan na hetubhiḥ |*
tadājñārūpam ādeyaṃ na mṛṣābhāṣiṇo jināḥ ||

[1] Cf. JA 1618-1620.

[2] The description of the second and canonical set of virtuous meditation in YŚ/SV X.7-24 follows TAS/*Svopajñabhāṣya* (SB) IX.37. It deviates, however, from the earliest account of *dharmadhyāna*, which is found in the *Sthānāṅgasūtra* IV.1.61-72, by regarding the structure of the universe as the object of meditation, not the different shapes (*saṃṭhāna*) of the beings. See Schubring 1978:313ff. For a digest of this kind of *dharmadhyāna,* see Tatia 1951:283-291; Jaini 1979:252-253, 272; Dundas 1992:143-146. In the canonical description of the four kinds of meditation (*ārta, raudra, dharma* and *śukla*), four reflections each are assigned to *dharma-* and *śukladhyāna.* These are enumerated in YŚ IV.55-112 (*bhāvanā*) following TAS IX.7. Cf. Bronkhorst 1993a:151-154.

[3] Cf. TAS IX.36; JA 2639.

[4] See YŚ/SV I.16 n.; TAS I.4.

Since the refined argumentation of the omniscient [Jina] cannot be refuted by logic, [trustworthiness] must be accepted as the nature of his teaching. [This is because] the Jinas are never the speakers of non-truth.[1]

ii. Meditation on the Evil Results of Acts

10. *rāgadveṣakaṣāyādyair jāyamānān vicintayet |*
yatrāpāyāṃs tad apāyavicayadhyānam iṣyate ||

When one reflects upon [the fact that] evil [results] (*apāya*) [of acts] arise due to passions, such as attachment and aversion, that is called *apāyavicayadhyāna*.[2]

11. *aihikāmuṣmikāpāyaparihāraparāyaṇaḥ |*
tataḥ pratinivarteta samantāt pāpakarmaṇaḥ ||

One who is intent on removing the evil in this and the next world, [and thereby avoiding to suffer as a human, animal or hell being], should consequently entirely refrain from [performing] evil acts [by following the path of the Jina in thought, word and action].

iii. Meditation on the Maturing of Karma

12. *pratikṣaṇasamudbhūto yatra karmaphalodayaḥ |*
cintyate citrarūpaḥ sa vipākavicayo mataḥ ||

When one reflects upon that the rising of [various] effects of *karma* constantly originate every moment, this is called *vipākavicaya*[*-dhyāna*].[1]

[1] Cf. YŚ II.12. Hemacandra's states in SV X.9 that the teaching (*ājñā*) communicated by the Jina serves as a scripture (*āgama*) expounding the fundamental principles of reality (*padārtha*) without being contradicted by logic (*hetuvāda*) or experience (*pratyakṣa*). This has a clear address to Mīmāṃsā philosophy, which denies the possibility of human perfection (*sarvajña*), insisting that only the non-created (*apauruṣeya*) Veda could serve as an absolute source of knowledge (*pramāṇa*). Among Śvetāmbara philosophers, the response to Kumārila's criticism of the Jaina (and Buddhist) notions of omniscience (*Ślokavārttika* I.1.2:95ff.) was first conceptually captured and systematically defined by Haribhadra in his *Śāstravārtāsamuccaya* (vv. 580-626). Haribhadra was also engaged in the debate concerning the criteria of omniscience and who actually embodied those criteria, Mahāvīra or Buddha. See *Sarvajñasiddhi, Śāstravārtāsamuccaya* (vv. 626-643) and *Yogabindu* (vv. 438-457). On Kumārila's criticism of the Jaina notions of an omniscient and competent (*āpta*) being, see Pathak 1930-1931; D'sa 1980:192ff.; Verpoorten 1987:24. For the Jaina notion of omniscience, see Jaini 1974; Singh 1974; Soni 1996. In favour of Jaina epistemology, Jambūvijaya cites the following verse (J:III.1138 n. 3): *tatrāpūrvārthavijñānaṃ niścitaṃ bādhavarjitam | aduṣṭakāraṇārabdhaṃ pramāṇaṃ lokasammatam ||* "*Pramāṇa* is a completely new (*apūrva*) knowledge about an object which is absolutely without contradiction (*bādha*) and which presupposes flawless sense-organs. This is what is generally accepted as *pramāṇa*."

[2] Cf. JA 1640.

13. yā saṃpadārhato yā ca vipadā nārakātmanaḥ |
ekātapatratā tatra puṇyāpuṇyasya karmaṇaḥ ||

When an *arhat* is successful and an infernal being is unsuccessful, then it is [still] the same general karmic [law] of good and bad that applies.[2]

iv. Meditation on the Structure of the Universe

14. anādyantasya lokasya sthityutpattivyayātmanaḥ |
ākṛtiṃ cintayed yatra saṃsthānavicayaḥ sa tu ||

When one reflects upon the structure of the universe, which is beginningless and endless [and] characterized by the continued existence, coming into existence and dissolution [of substances (*dravya*)], that is [called] *saṃsthānavicaya*[-*dharmadhyāna*].

15. nānādravyagatānantaparyāyaparivartane |
sadā saktaṃ mano naiva rāgādyākulatāṃ vrajet ||

A mind which constantly is occupied with the changing [universe] of innumerable substances undergoing infinite transformations (*paryāya*), [such a mind] never becomes confused by attachment, etc.

16. dharmyadhyāne bhaved bhāvaḥ kṣāyopaśamikādikaḥ |
leśyāḥ kramaviśuddhāḥ syuḥ pītapadmasitāḥ punaḥ ||

When one is engaged in virtuous meditation, the state of "elimination and suppression", etc., occurs [in the Self (*jīva*)].[3] Moreover, the mental shades gradually become purer [assuming the colour of] yellow, lotus-pink and white.[4]

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[1] Cf. JA 1658.

[2] SV X.13 states that one and the same result (*phala*) or fruition (*vipāka*) of *karma* is experienced differently depending on the object of experience (*dravya*), the place (*kṣetra*), the time (*kāla*), one's disposition (*bhāva*) and one's state of existence or incarnation (*bhava*). On the *karma* theory of Jainism, see Glasenapp 1942; Guerinot 1926:186-205; Jaini 1979:220-260; Wiley 2000a.

[3] SV X.16 mentions three of the five states (*bhāva*) of the Self (*jīva*) which are produced by the interaction between the *karmas* and the Self and which distinguishes it from other substances. See TAS II.1-6; Glasenapp 1942:40-42; Jaini 1979:142-146 nn. 19-20.

[4] According to the *Uttarādhyayanasūtra* XXXIV.2, the Self has six different colours or shades (*leśyā*) – black, blue, grey, red, yellow and white – corresponding to its spiritual development. Basham (1951:245), following Hoernle, argues that this doctrine is connected with the Ājīvika system of six *abhijātis*, even though the latter is based upon creed or occupation and the former on state of mind and morality. It is however not possible to establish its origin, but the basic notion was prevalent among early śramaṇa movements from where they spread into the Brāhmaṇical fold (philosophical, epical and Ars Poetica or *alaṃkāraśāstra*, as shown by Glasenapp 1942:47-49 with n. 2). The iconography of the *leśyās* is found in Brown 1941; Caillat/Kumar 1981:174-175; Fischer/Jain 1978 (Pt.2):43 plate

17. *asmin nitāntavairāgyavyatiṣaṅgataraṅgite |*
jāyate dehināṃ saukhyaṃ svasamvedyam atīndriyam ||

The happiness of sentient beings which is beyond the senses and which is [only] intelligible to oneself, arises when one moves between excessive indifference and attachment.[1]

18. *tyaktasaṅgās tanuṃ tyaktvā dharmyadhyānena yoginaḥ |*
graiveyakādisvargeṣu bhavanti tridaśottamāḥ ||
19. *mahāmahimasaubhāgyaṃ śaraccandranibhaprabham |*
prāpnuvanti vapus tatra sragbhūṣāmbarabhūṣitam ||
20. *viśiṣṭavīryabodhāḍhyaṃ kāmārtijvaravarjitam |*
nirantarāyaṃ sevante sukhaṃ cānupamaṃ ciram ||
21. *icchāsaṃpannasarvārthamanohāri sukhāmṛtam |*
nirvighnam upabhuñjānā gataṃ janma na jānate ||
22. *divyabhogāvasāne ca cyutvā tridivatas tataḥ |*
uttamena śarīreṇāvataranti mahītale ||
23. *divyavaṃśe samutpannā nityotsavamanoramān |*
bhuñjate vividhān bhogān akhaṇḍitamanorathāḥ ||
24. *tato vivekam āśritya virajyāśeṣabhogataḥ |*
dhyānena dhvastakarmāṇaḥ prayānti padam avyayam ||

Mendicants (*yogin*) who have no attachment due to [the practice of] *dharmadhyāna,* become the best among celestial beings in heavens such as Graiveyaka,[2] having left the body. There they obtain an extremely great and beautiful body, which shines like the autumnal moon, and which is adorned with garlands, ornaments and clothes. They [also] achieve long lasting, incomparable, unimpeded happiness, rich in special kinds of powers and knowledge [and] devoid of

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XLVIIa. The notion of colours linked to the state of spiritual development is e.g. applied in Jaina and Buddhist classifications of monks. See e.g. Buddhaghoṣa's commentary on *Dīghanikāya* II.20 and *Bhagavatīsūtra* XXV.6; TAS/SB IX.49. The simile of the crystal is often used to illustrate how the Self become as if coloured by the objects of experience, just as the crystal assumes any form put in front of it. See e.g. the *Tattvadīpikā* on Kundakunda's *Pravacanasūtra* II.83 (Johnson 1995:129-130 with n. 12). At the basis of this doctrine seems to be the notion that the mind assumes the form of its object, and is coloured by it, classically formulated in YSū(bh) I.4. For an (uncritical) encyclopedia of the *leśyā* theory, see Banthia/ Chorania 1966. See also Tsuchihashi 1983; Edholm1988; Wiley 2000b.

1 In SV X.17 (J:III.1145, ll. 2-3), Hemacandra gives the following quotation (almost identical to JA 2127) to further state the effects of *dharmadhyāna: alaulyam ārogyam aniṣṭhuratvaṃ gandhaḥ śubho mūtrapurīṣam alpam | kāntiḥ prasādaḥ svarasaumyatā ca yogapravṛtteḥ prathamaṃ hi cihnam || 1 ||* "The first symptom of devoting oneself to *yoga* is steadiness, pleasant health, pure odour, small quantity of liquid and solid excretions, splendour, beauty, serenity of disposition, and a pleasant voice." Cf. YSū(bh) III.46.

2 See Kirfel 1920:291-315; Caillat/Kumar 1981:52-53.

the fever of pain [caused] by sensual pleasure. While enjoying the nectar of happiness, which attracts the mind since it fulfils all kinds of desire without impediment, they do not even know (i.e. remember) their past [incarnation]. Then, at the end of their celestial enjoyment, they descend from heaven [and] incarnate with excellent bodies on the earth [as human beings]. Born in a divine lineage, they experience various kinds of pleasures, [such as] pleasing the mind with regular festivals, with their desires fulfilled. After that, having taken recourse to discriminative [knowledge, and] having become indifferent to every sensual pleasure, those who have destroyed all *karmas* through meditation attain the imperishable state [of liberation].[1]

[1] Cf. JA 2128-2130, 2137-2139.

Pure Meditation

1. *svargāpavargahetur dharmyadhyānam iti kīrtitaṃ tāvat |*
apavargaikanidānaṃ śuklam ataḥ kīrtyate dhyānam ||

We have so far talked about virtuous meditation, which is the cause of [attaining] heaven[1] and [successively (*pāramparyeṇa*)] liberation. Next we should speak of pure meditation (*śukladhyāna*), which is a unique [and final] cause of liberation.[2]

Physical and Erudite Preconditions

2. *idam ādimasaṃhananā evālaṃ pūrvavedinaḥ kartum |*
sthiratāṃ na yāti cittaṃ katham api yat svalpasattvānām ||

Only those who possess the first bodily configuration (*saṃhanana*) and who knows [all] the Pūrva[-scriptures] are capable of performing this [pure meditation],[3] since the mind of those [ordinary] beings who have an extremely weak [bodily set-up] can under no circumstances attain the stability [necessary for pure meditation].[4]

[1] The first two kinds of pure meditation lead to rebirth as a god in the unsurpassable heaven (*anuttaravimāna*), followed by the last birth as a human being during which one attains liberation. Cf. TC II.379, 124, III.13; Caillat/Kumar 1981:52-53, 102-103.

[2] Hemacandra's description of *śukladhyāna* does not deviate from the canonical scriptures or TAS/SB (IX.39-46) except for the fact that the earliest description found in the *Uttarādhyayanasūtra* (XXIX.72) and the later, but more detailed, *Sthānāṅgasūtra* (IV.69-72), advocate longer stretches of pure meditation, not just one *muhūrta* as in TAS and YŚ. SV XI.1 (J:III.1148, ll. 8-9) quotes the *Dhyānaśataka* (93-94) by the 6th century A.D. author Jinabhadra. For a summary of *śukladhyāna,* see Jaini 1979:257-258; Tatia 1951:291-293 (including ref. to the *Dhyānaśataka*).

[3] Hemacandra follows the post-canonical view taken by TAS that the physical condition, or more precisely, the firmness of the joints (*saṃhanana*) of the body is conditional for performing meditation. Six degrees are distinguished, of which the first four are a prerequisite of meditation and the first, *vajrarṣabhanārācasaṃhanana,* of *śukladhyāna.* See TAS IX.27; SB on TAS VIII.12; Glasenapp 1942:14; Wiley 2000a:ch. 3. The physical requirement of meditational practice, which also included the symmetry of the body (*saṃsthāna*), constituted one of the topics which were discussed in relation to the debate between Digambara and Śvetāmbara on the liberation of women. The former claimed that women who live in the realm of retribution of action (*karmabhūmi*) cannot attain liberation since they do not possess the first three bodily configurations. See Jaini 1991b:72, 84 (*saṃsthāna*), 105 n. 53, 143, 146-147 n. 3, 183 (*saṃhanana*). For illustrations of the six *saṃsthānas* and the six *saṃhananas,* which all are determined by some of the 93 varieties of *nāmakarma,* see Caillat/Kumar 1992:62-63. YSū(bh) III.46 in its definition of the perfection of the body (*kāyasampad*) mentions *vajrasaṃhanana(tva).* Cf. *Tattvānuśāsana* 35-36; *Bhagavatīsūtra* IX.31.

[4] SV XI.2 refers to persons like Māṣatuṣa and Marudevī who, despite their ignorance of the Pūrva-scriptures, still attained liberation because of *śukladhyāna.* See YŚ XI.13 with n.

3. *dhatte na khalu svāsthyaṃ vyākulitaṃ tanumatāṃ mano viṣayaiḥ |*
śukladhyāne tasmān nāsty adhikāro 'lpasārāṇām | |

The mind of those who have a body [other than that of the first configuration] can definitively not attain the stability [required for pure meditation] since it is confused by the objects [of experience]. Therefore weak people have no claims to pure meditation.

4. *anavacchittyāmnāyaḥ samāgato 'syeti kīrtyate 'smābhiḥ |*
duṣkaram apy ādhunikaiḥ śukladhyānaṃ yathāśāstram | |

Pure meditation, the tradition of which has been received uninterrupedly, will be described by me according to the scripture, although it is difficult to achieve by present day people [belonging to this age (*yuga*)].[1]

5. *jñeyaṃ nānātvaśrutavicāram aikyaśrutāvicāraṃ ca |*
sūkṣmakriyam utsannakriyam iti bhedaiś caturdhā tat | |

It should be known that [pure meditation] is fourfold and consists of the following varieties: (i) *nānātvaśrutavicāra,* (ii) *aikyaśrutāvicāra,* (iii) *sūkṣmakriya* and (iv) *utsannakriya.*

i. Meditation on the Countless Modes of an Existent

6. *ekatra paryayāṇāṃ*[2] *vividhanayānusaraṇaṃ śrutād dravye |*
arthavyañjanayogāntareṣu saṃkramaṇayuktam ādyaṃ tat | |

The first [variety of *śukladhyāna* consists of meditation] on the [countless] modes (*paryaya*)[3] of a single substance (*dravya*) [or object (*artha*)][4] in accordance with the various philosophical standpoints (*naya*)[5] based on the [Pūrva-]scripture(s) (*śruta*) [and] accompanied by the [continual] shifting (*saṃkramaṇa*)[6] [of the mind] from one object (*artha*) [to another], [and thereafter] from one linguistic symbol,

[1] Cf. *Tattvānuśāsana* 36.

[2] *paryayāṇāṃ* (J:III.1155, l. 2). *Paryaya* is here used (*metri causa*) instead of *paryāya* (J:III. 1155 n. 1).

[3] SV XI.6: origination (*utpāda*), continuity (*sthiti*), cessation (*bhaṅga*), material form (*mūrtatva*), formlessness (*amūrtatva*), etc.

[4] *dravya=artha* (SV IX.6; J:III.1155, l. 6)=*paramāṇu* (atom), *ātman* (Self), etc.

[5] On the different *nayas* and their subtypes, see TAS/SB I.34-35.

[6] On *saṃkramaṇa*, see TAS IX.46 (*vicārorthavyañjanayogasaṃkrāntiḥ*); *Dhyānaśataka* 79-80. On similarities between *śukladhyāna* and Buddhist and Brāhmaṇical meditation, see e.g. Senart 1900:345-363; La Vallée Poussin 1936-1937:223-242; Eliade 1969:80-84, 396; Lindquist 1932:118ff., 144ff.; Cousins 1992.

(*vyañjana*)[1] [signifying that object, to another], and from one activity (*yoga*) [to another: mental, verbal or physical].[2]

ii. Meditation on a Single Mode of an Existent

7. *evaṃ śrutānusārād ekatvavitarkam ekaparyāye |*
arthavyañjanayogāntareṣv asaṃkramaṇam anyat tu ||

Likewise, the second [kind of pure meditation also consist of meditation on a single substance or object according to various philosophical standpoints] based on the [Pūrva-]scripture(s), [but now] in relation to a single mode and without the continual shifting [of the mind] from one object [to another], from one linguistic symbol [to another], and from one activity [to another].[3]

iii. The Irreversible State of Subtle Activity

8. *nirvāṇagamanasamaye kevalino daraniruddhayogasya |*
sūkṣmakriyāpratīpāti tṛtīyaṃ kīrtitaṃ śuklam ||

When the time of death (*nirvāṇa*) approaches, almost [all] activity – [mental, verbal and physical] – of the [now] omniscient [person] are stopped [except for the subtle physical activities, such as exhaling and inhaling]. This third [kind of] pure [meditation] is called *sūkṣmakriyāpratīpāti.*[4]

iv. The Irreversible State of Non-Activity

9. *kevalinaḥ śaileśīgatasya śailavad akampanīyasya |*
utsannakriyam apratipāti turīyaṃ paramaśuklam ||

One who is omniscient [and] who has assumed a rock-like position, totally motionless like a mountain, has attained the fourth (*turīya*)[5] [and] highest [form of] pure [meditation], where [even the subtle] activity [of the body] is irrevocably annihilated.[6]

Psycho-Physical Preconditions

10. *ekatriyogabhājām ādyaṃ syād aparam ekayogānām |*
tanuyogināṃ tṛtīyaṃ niryogānāṃ caturthaṃ tu ||

[1] *vyañjana=śabda.*
[2] Cf. *Dhyānaśataka* 77-78.
[3] Cf. *Dhyānaśataka* 79-80.
[4] Cf. *Dhyānaśataka* 81.
[5] Cf. GK I.10-15 (*turīya/turya*); *Māṇḍūkyopaniṣad* 7 (*caturtha*).
[6] See TAS IX.42; *Dhyānaśataka* 82.

The first [kind of pure meditation] is for those who possess one or [all] three activities [– mental, verbal or physical – and who only are able to recite parts of the scriptures]. The second is for those who [only] possess one activity, the third is for those [omniscient persons] who [exclusively] possess [subtle] bodily activity, and the fourth [kind of pure meditation is for those omniscient persons] who are free from all activity.[1]

11. *chadmasthitasya yadvan manaḥ sthiraṃ dhyānam ucyate tajjñaiḥ |*
niścalam aṅgaṃ tadvat kevalināṃ kīrtitaṃ dhyānam ||

When speaking of common people, a firm mind is called meditation by the wise, [whereas] when speaking of omniscient [persons], a motionless body is called meditation.[2]

12. *pūrvābhyāsāj jīvopayogataḥ karmajaraṇahetor vā |*
śabdārthababahutvād vā jinavacanād vāpy ayogino dhyānam ||

Even for [a person] who does not possess any activity (*ayogin*), [having reached the fourth state of *śukladhyāna*], there [still] exist meditation, (i) because of previous activity [carried out by the mind],[3] (ii) because of the employment (*upayoga*) [of the Self (*jīva*) in the process of knowing],[4] (iii) because it is the cause of the dissociation of [new] *karma*, (iv) because of the ambiguity of the word [*dhyāna*],[5] and [finally], (v) because the Jina has said so.[6]

[1] See TAS/SB IX.43. SV XI.10 states that physical activity (*kāyayoga*) is a specific transformation of energy (*vīrya*) of the Self (*jīva*), which possesses an *audārika, vaikriyā, āhāraka, taijasa,* and *kārmaṇa* body. On these bodies, see Glasenapp 1942:12; Wiley 2000a:ch. 3). Verbal activity (*vāgyoga*) is an activity of the Self accompanied by various *vāgdravyas* of that body. Mental activity (*manoyoga*) is an activity of the Self which is connected with these bodies and activated by *dravyas* in the form of the mind (*manas*). Cf. *Dhyānaśataka* 83.

[2] Cf. *Dhyānaśataka* 84-86.

[3] Hemacandra in SV XI.12 compares this to a potter's wheel (*kulālacakra*) which despite the absence of an efficient cause in the form of a rod (*daṇḍa*), etc., still continues to revolve. This simile also occurs in e.g. SB on TAS XI.6; SS X.7-8.

[4] SV XI.12 states that, viewed as a substance (*dravya*), the Self has no activity, but since the Self takes the function of the mind, no mental activity existing in this state, there is activity on the part of the Self as it is actually engaged (*upayoga*) in knowing something. Hemacandra here gives the example that one may call somebody who is not really one's son a son (*putra*), because he performs the tasks of a son. Cf. Johnson 1995:97-123.

[5] In SV XI.12 Hemacandra exemplifies this with the word *hari,* meaning "sun", "monkey", etc.

[6] Hemacandra here uses the logical device of a threefold syllogism (*prayoga*) adopted by Jaina and Buddhist logicians from the time of Dignāga, who reduced the fivefold syllogism of the *Nyāyasūtra* and incorporated and established it within Buddhism. In order to advance his thesis (*pratijñā*) and to substantiate the various reasons (*hetu*) for there still being activity even though the Self is non-active.

13. *ādye śrutāvalambanapūrve pūrvaśrutārthasaṃbandhāt |*
pūrvadharāṇāṃ chadmasthayogināṃ prāyaśo dhyāne ||

The first [two kinds of pure meditation] are based on scriptural [knowledge], because they follow the meaning [expounded] in the Pūrva-scriptures. Generally these two [kinds of pure] meditation are found among [common], non-enlightened mendicants (*chadmasthayogin*) who hold [the knowledge of] the Pūrvas, [but there have been exceptions, such as Marudevī and Māṣatuṣa].[1]

14. *sakalālambanavirahaprathite dve tv antime samuddiṣṭe |*
nirmalakevaladṛṣṭijñānānāṃ kṣīṇadoṣāṇām ||

The last two [kinds of *śukladhyāna*], where there is no support whatsoever, are, however, found among those who have destroyed all defects and who have [attained] the pure and absolute perception and knowledge.

The Meditative Process of the First Two Kinds of Pure Meditation

15. *tatra śrutād gṛhītvaikam artham arthād vrajec chabdam |*
śabdāt punar apy arthaṃ yogād yogāntaraṃ ca sudhīḥ ||
16. *saṃkrāmaty avilambitam arthaprabhṛtiṣu yathā kila dhyānī |*
vyāvartate svayam asau punar api tena prakāreṇa ||
17. *iti nānātve niśitābhyāsaḥ saṃjāyate yadā yogī |*
āvirbhūtātmaguṇas tadaikatāyā bhaved yogyaḥ ||
18. *utpādasthitibhaṅgādiparyayāṇāṃ yad ekayogaḥ san |*
dhyāyati paryayam ekaṃ tat syād ekatvam avicāram ||

[1] Hemacandra's statement that both Marudevī/Marudevā and Māṣatuṣa attained omniscience (*kevalajñāna*) though lacking knowledge of the Pūrva-scriptures (YŚ/SV I.11 with n.; SV XI.2; YŚ XI.13) reflects the general Śvetāmbara position that women may attain liberation. They are not excluded from an appropriate body and they do not, like men, necessarily have to acquire the formal learning of the canonical texts. However, the Digambara tradition does not accept that a layperson and especially a woman, for whom the Pūrva-texts are forbidden, may attain *mokṣa*. Marudevī, though the mother of the first Tīrthaṅkara, therefore only attained heaven, according to the Digambara view. See Jaini 1991b:167, 182, 187. The monk Māṣatuṣa occurs in a story which tells how the monk Śivabhūta was unable to remember the technical terms for the Self and the body (*jīva* and *śarīra*). Due to this, he was incapable of realizing their difference and thereby attain omniscience. One day, however, he saw a woman washing lentils. He asked her what she was doing, and when she told him that she was separating lentils (*māṣa*) from the chaff (*tuṣa*), he realized upon meditation that the Self was separated from the body. "Māṣa-tuṣa" or Śivabhūti, being a monk, could very well have fulfilled the requirement of scriptural knowledge, but was, according to the Śvetāmbara version of the story, unable due to lack of intelligence. The Digambara version claims, however, that it was due to a weak memory. This story was used by the Digambaras and the Śvetāmbaras in their debate on the spiritual liberation of women. See Jaini 1991b:158 n. 4, 181-182, 191-192 with n. 4.

19. *trijagadviṣayaṃ dhyānād aṇusaṃsthaṃ dhārayet krameṇa manaḥ |*
viṣam iva sarvāṅgagatam mantrabalān māntriko daṃśe | |
20. *apasāritendhanabharaḥ śeṣaḥ stokendhano 'nalo jvalitaḥ |*
tasmād apanīto vā nirvāti yathā manas tadvan | |

[In the first kind of pure meditation], the mendicant (*sudhī*) selects one object (*artha*) from the [Pūrva-]scripture(s) and moves from [that] object to a word (*śabda*) [signifying that object].[1] Then from the word, he moves back again to the object. [In the same manner], he moves from [one] activity to the other, [mental, verbal and physical]. Just as the meditator apparently shifts between objects, etc., he returns to the same through the same method. Thus, when the mendicant (*yogin*) intently has practised [pure meditation] in relation to various [philosophical standpoints],[2] he actually owns those qualities which are required for [performing the second kind of pure meditation] with relation to one [mode of the object]. He who [now] possesses one activity should meditate on one mode of [all] the modes [of the object], such as origination, cessation and continuity. This is [the second kind of pure meditation which focuses on] a single [mode] without shifting [the mind from one object to another, from one linguistic symbol to another and from one activity to another].[3] Just as the *mantra*-expert through mantric power gathers the poison spread all over the body into the spot bitten, the mind [of the mendicant] gradually holds together all the minute objects in the three worlds[4] as a result of [this pure] meditation, [and] just as a blazing fire is extinguished by removing a small [quantity of] firewood [and] finally a large quantity of firewood, likewise the mind will be extinguished when [the fuel in the form of sensory impressions] are removed.[5]

21. *jvalati tataś ca dhyānajvalane bhṛśam ujjvale yatīndrasya |*
nikhilāni vilīyante kṣaṇamātrād ghātikarmāṇi | |

As a consequence of the [second kind of pure meditation], all [four] destructive *karmas* (*ghātikarman*) instantaneously dissolve as the blazing meditational fire of the king of mendicants vehemently burns.

22. *jñānāvaraṇīyaṃ dṛṣṭyāvaraṇīyaṃ ca mohanīyaṃ ca |*
vilayaṃ prayānti sahasā sahāntarāyeṇa karmāṇi | |

The knowledge-obscuring (*jñānāvaraṇīya*), perception-obscuring (*dṛṣṭyāvaraṇīya*), bliss-defiling (*mohanīya*) together with the energy-obstructing (*antarāya*),

1 See YŚ XI.6-7; TAS/SB IX.42.

2 See YŚ XI.6.

3 See YŚ XI.7.

4 Cf. *Dhyānaśataka* 70-74.

5 On the extinction/purification of the mind and the attainment of omniscience, see YŚ XII; Qvarnström forth. b.

[destructive] *karmas*, all undergo destruction [as a result of the second kind of pure meditation].[1]

23. *saṃprāpya kevalajñānadarśane durlabhe tato yogī |*
jānāti paśyati tathā lokālokaṃ yathāvastham | |

As a result of that [the destructive *karmas* have been eradicated] the mendicant (*yogin*) attains infinite knowledge and perception, which is difficult to obtain. [While in meditation], he sees and knows the inhabited universe (*loka*[-*ākāśa*]) as well as the totally empty space (*aloka*[-*ākāśa*]) as they are.

24. *devas tadā sa bhagavān sarvajñaḥ sarvadarśy anantaguṇaḥ |*
viharaty avanīvalayaṃ surāsuranaroragaiḥ praṇataḥ | |
25. *vāgjyotsnayākhilāny api vibodhayati bhavyajantukumudāni |*
unmūlayati kṣaṇato mithyātvaṃ dravyabhāvagatam | |
26. *tannāmagrahamātrād anādisaṃsārasaṃbhavaṃ duḥkham |*
bhavyātmanām aśeṣaṃ parikṣayaṃ yāti sahasaiva | |
27. *api koṭīśatasaṅkhyāḥ samupāsitum āgatāḥ suranarādyāḥ |*
kṣetre yojanamātre mānti tadāsya prabhāvena | |
28. *tridivaukaso manuṣyās tiryañco 'nye 'py amuṣya budhyante |*
nijanijabhāṣānugataṃ vacanaṃ dharmāvabodhakaram | |
29. *āyojanaśatam ugrā rogāḥ śāmyanti tatprabhāvena |*
udayini śītamarīcāv iva tāparujaḥ kṣiteḥ paritaḥ | |
30. *mārītidurbhikṣātivṛṣṭyanāvṛṣṭidamaravairāṇi |*
na bhavanty asmin viharati sahasraraśmau tamāṃsīva | |
31. *mārtaṇḍamaṇḍalaśrīviḍambibhāmaṇḍalaṃ vibhoḥ paritaḥ |*
āvirbhavaty anuvapuḥ prakāśayat sarvato 'pi diśaḥ | |
32. *saṃcārayanti vikacāny anupādanyāsam āśu kamalāni |*
bhagavati viharati tasmin kalyāṇībhaktayo devāḥ | |
33. *anukūlo vāti marut pradakṣiṇaṃ yānty amuṣya śakunāś ca |*
taravo 'pi namanti bhavanty adhomukhāḥ kaṇḍakāś ca tadā | |
34. *āraktapallavo 'śokapādapaḥ smerakusumagandhāḍhyaḥ |*
prakṛtastutir iva madhukaravirutair vilasaty upari tasya | |
35. *ṣaḍ api samakālam ṛtavo bhagavantaṃ taṃ tadopatiṣṭhante |*
smarasāhāyakakaraṇaprāyaścittaṃ grahītum iva | |
36. *asya purastān ninadan vijṛmbhate dundubhir nabhasi tāram |*
kurvāṇo nirvāṇaprayāṇakalyāṇam iva sadyaḥ | |
37. *pañcāpi cendriyārthāḥ kṣaṇān manojñībhavanti tadupānte |*
ko vā na guṇotkarṣaṃ savidhe mahatām avāpnoti | |
38. *asya nakhā romāṇi ca vardhiṣṇūny api na hi pravardhante |*
bhavaśatasaṃcitakarmacchedaṃ dṛṣṭveva bhītāni | |

[1] See TAS VI.11-26, VIII.7-14.

39. *śamayanti tadabhyarṇe rajāṃsi gandhajalavṛṣṭibhir devāḥ |*
unnidrakusumavṛṣṭibhir aśeṣataḥ surabhayanti bhuvam | |
40. *chatratrayī pavitrā vibhor upari bhaktitas tridaśarājaiḥ |*
gaṅgāśrotastritayīva dhāryate maṇḍalīkṛtya | |
41. *ayam eka eva naḥ prabhur ity ākhyātuṃ biḍaujasonnamitaḥ |*
aṅgulidaṇḍa ivoccaiś cakāsti ratnadhvajas tasya | |
42. *asya śaradindudīdhiticārūṇi ca cāmarāṇi dhūyante |*
vadanāravindasaṃpātirājahaṃsabhramaṃ dadhati | |
43. *prākārās traya uccair vibhānti samavasaraṇasthitasyāsya |*
kṛtavigrahāṇi samyakcāritrajñānadarśanānīva | |
44. *caturāśāvartijanān yugapad ivānugrahītukāmasya |*
catvāri bhavanti mukhāny aṅgāni ca dharmam upadiśataḥ | |
45. *abhivandyamānapādaḥ surāsuranaroragais tadā bhagavān |*
siṃhāsanam adhitiṣṭhati bhāsvān iva pūrvagiriśṛṅgam | |
46. *tejaḥpuñjaprasaraprakāśitāśeṣadikkāmasya tadā |*
trailokyacakravartitvacihnam agre bhavati cakram | |
47. *bhuvanapativimānapatijyotiḥpativānamantarāḥ savidhe |*
tiṣṭhanti samavasaraṇe jaghanyataḥ koṭiparimāṇāḥ | |

At that moment, he is an omniscient, all-seeing "God"[1] [and] Bhagavat,[2] endowed with infinite qualities. He walks about on earth revered by gods, demons, humans and lower beings [and] with the moonlight of his speech he even brings to bloom all the night-lotuses [in the form] of those beings who are capable [of attaining liberation] (*bhavya*).[3] He instantaneously uproots perverted [views] related to the outer and the inner.[4] Merely by grasping his name, all the suffering which exists in the beginningless *saṃsāra* are immediately eradicated for those beings who are capable [of attaining liberation]. On account of the efficacy of such [a God and Bhagavat], even thousands of millions of gods and men, etc., having arrived to worship [him], can then [all] be accommodated in a space no

[1] See YŚ II.4 for Hemacandra's definition of god (*deva*).

[2] See Introduction.

[3] According to Jaini (1977), Jainism contain texts which not only class some Selves as incapable (*abhavya*) of liberation in this life, but which permanently deny them this possibility. This contradicts some fundamental tenets of Jainism, among them, the disbelief in determinism. Jaini (1977:96-97) refers to Digambara texts such as Kundakunda's *Samayasāra* (273-274) and Amṛtacandra's *Ātmakhyātiṭīkā* (275). However, it may be that this doctrine has an Ājīvika provenance and that it mainly penetrated into the Digambara tradition, since in most cases the terms, *bhavya* and *abhavya,* simply refer to someone, often a student, who in this life is qualified or not (to receive the Jaina *dharma*) and does not indicate any inherent lack of competence. See e.g. Haribhadra's *Lokatattvanirṇaya* 2-7; Qvarnström forth. a. Brāhmaṇical and Buddhist texts often outline the features of a qualified person (*bhavya/ vaineya/ śaikṣa*).

[4] See Tatia 1951:144, 218-219.

more than two miles (*yojana*) [wide]. Gods, human beings, animals, as well as others, [all] understand his deliverance of the [Jaina] teaching expressed [as it were] in accordance with their own native tongue. Through his influence, severe diseases are automatically cured within [an area of] two hundred miles, just as when the rays of light [from the moon] emerge, all diseases born from heat vanish throughout the earth. Small-pox, plague, famine, cloudburst, drought, [as well as] warfare and enmity, do not occur when he is present, just as there is no darkness when the sun [is present]. Behind the body of the Lord appears a circle of light resembling the radiance of the disc of the sun shining in all directions. When the Bhagavat is walking about, the gods who have an excellent devotion [for him] hasten to place full-bloomed lotuses under [his] feet, and then a favourable wind blows and the birds travel towards the left of him [as a sign of respect]. Even the trees and the thorns bend downwards. The Aśoka-tree which has got leafs of reddish colour and which is rich in perfume of blooming flowers, resounds with the humming of bees like an eulogy conducted [in praise of the Bhagavat]. Even the six seasons appear simultaneously before that Bhagavat, as if to undergo atonement for assisting the God of Eros (*smara*). In front of him the kettledrum resounds with a loud note, spreading in the atmosphere, as if instantly suggesting the most auspicious event of [attaining] liberation.[1] When the objects of the five senses appear near him, they instantaneously become pleasing to the mind. Who will possibly not attain superiority in [his own] virtues when he comes in the company [of such] greatness? His nails and bodily hair, though wishing to grow, stop growing as if scared from having seen the destruction of karmic matter accumulated during hundreds of existences. The gods settle the dust in his vicinity by showers of perfumed water. They also make fragrant the entire ground with budded flowers showered [upon him]. The king of gods holds out of devotion the three sacred umbrellas – [one above the other] – above the Lord (*vibhu*), in the shape as it were of a *maṇḍala,* resembling the three streams of the Ganges [river].[2] His emblem of jewels appears as if it were a flagstaff [in the form of a] finger raised upwards by Indra (*biḍaujasa*) [pointing at the Lord] in order to proclaim that: "He alone is *our* Lord". Whisk-brooms, beautiful like the rays of the autumnal moon, are fanned on him creating the illusion of flying heavenly swans near his lotus-like face. The three, high enclosing walls [which surround] him who is seated in the holy assembly hall, appear as if they were the embodiments of [the

[1] The five auspicious moments (*pañcakalyāṇaka*) of a Tīrthaṅkara are the conception (*garbha*), birth (*janman*), renunciation (*vairāgya*), enlightenment (*kevalajñāna*) and final death (*nirvāṇa*). They penetrate nearly every aspect of Jaina iconography, art and ritual. See Jaini 1979:196-199. For illustrations, see Jain/Fischer 1978 (Pt.2):4-14, 20-31 plates I-XXXVII.

[2] Apart from the earthly river Gaṅgā, there is also a Gaṅgā in the sky and below the earth.

three jewels:] correct faith, knowledge and conduct. In order to oblige the audience which is present on [all] four sides [of Him], while he is preaching the law [in the holy assembly hall], he is, as it were, endowed with four faces and four bodies at one and the same time. Then the Bhagavat, whose feet are being greeted by gods, demons, men and lower beings, mounts on the lion-seat, resplendent like the sun over the peak of the eastern mountain.[1] Then, desirous of having the entire region illuminated by the influence from his tremendous splendour, there arises a wheel [of religious instruction ([*dharma-*](*cakra*) in front of him, which is a sign of his rulership over the three worlds (*cakravartin*).[2] [All the four] orders [of gods],[3] the gods who [reside in] mansions (*bhuvana*[*-vāsī-*]*pati*), peripatetic gods (*vimāna*[*-vāsī-*]*pati*), stellar gods (*jyotiḥpati*), and gods endowed with celestial vehicles (*vānamantara*), are assembled in the holy assembly hall tallying at least ten million.[4]

48. *tīrthakaranāmasaṃjñaṃ na yasya karmāsti so 'pi yogabalāt |*
utpannakevalaḥ san saty āyuṣi bodhayaty urvīm | |

He who has not [acquired] the *karma* called *tīrthakaranāma* may still acquire it by the power of *yoga,* and once he has attained omniscience, he will enlighten the world as long as he lives.[5]

Extending the Self to the Limits of the Inhabited Universe

49. *saṃpannakevalajñānadarśano 'ntarmuhūrtaśeṣāyuḥ |*
arhati yogī dhyānaṃ tṛtīyam api kartum acireṇa | |

A mendicant (*yogin*) who has acquired infinite knowledge and perception, [and] whose longevity (*āyuḥ*) [*karma*] remains [less than] 48 minutes, should instantaneously perform the third [kind of pure] meditation.

50. *āyuḥkarmasakāśād adhikāni syur yadānyakarmāṇi |*
tatsāmyāya tadopakrameta yogī samudghātam | |

If, [however], the [three] other [non-destructive (*aghātīya*)] *karmas,* [determining one's feelings (*vedanīya*), destiny and body type (*nāma*), and lineage (*gotra*)],[1]

[1] See Kirfel 1929:236.

[2] On the 14 jewels of a *cakravartin* ref. to e.g. in *Uttarādhyayanasūtra* XI.22 and TC I.229 n. 290, see Charpentier 1922:321 n. 22.

[3] On these four orders of gods and their subcategories, see Jaini 1979:129 with n. 60.

[4] YŚ XI.24-47 expound the 34 *atiśayas* and the 7 *prātihāryas.* See YŚ IX.7 n.

[5] This special karmic matter, which generates rebirth as a Tīrthaṅkara, is part of the category of *karma* determining one's destiny and body type (*nāmakarma*). See Jaini 1980c:98-100, 102 n. 11, 103 n. 15; Wiley 2000a:ch. 3. TAS VI.23 enumerates 16 causes of body *karma* (*nāmakarma*) conducive to the production of *tīrthakaraprakṛtikarma* and Hemacandra 20 [*sthānakas*] in his TC I.80-84.

surpass the longevity [*karma*] [even after having performed the third kind of pure meditation], then the mendicant (*yogin*) should undertake *samudghāta* in order to [reduce the length of the longevity *karma* and thereby] equalize the [four non-destructive *karmas*].[2]

51. *daṇḍakapāṭe manthānakaṃ ca samayatrayeṇa nirmāya |*
turye samaye lokaṃ niḥśeṣaṃ pūrayed yogī ||

During the [first] three instants [of this process], the mendicant (*yogin*) [expands the spacial units of the Self (*jīvapradeśa*) outside of the gross body. In the first instance, the mass (*saṃghāta*) of spacial units of the Self reaches the end of the inhabited universe (*loka*), entering the upper and lower regions in the form of] a column (*daṇḍa*), [which is equal in thickness to his own body. During the second instant, the Self reaches the end of the inhabited universe, sideways, in an east-west direction, like] a door (*kapāṭa*). [In the third instant, the Self reaches the same by moving sideways in a south-north direction, like] a churning-stick (*manthānaka*). During the fourth moment, the mendicant fills up the entire [inhabited] universe [by stretching the Self in the form of a churning-stick into the remaining gaps].[3]

52. *samayais tataś caturbhir nivartate lokapūraṇād asmāt |*
vihitāyuḥsamakarmā dhyānī pratilomamārgeṇa ||

Within [the course of] four moments after that, the meditator, who has [now] made [the additional three types of] *karma* equal [to the remainder of his] age-determining *karma*, retrieves [his Self] from this act of occupying the [inhabited] universe through the reverse path.[4]

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[1] See TAS/SB VIII.11-14 and Wiley 2000a for the non-destructive (*aghātiyā*) *karmas* and their sub-types.

[2] There are different kinds of *samudghāta,* but here Hemacandra deal with that of the *kevalin* or omniscient person who has completed the first three kinds of pure meditation and thereby reached the 13th *guṇasthāna.* See Tatia 1951:280. SV XI.50 quotes Umāsvāti's *Praśamaratiprakaraṇa* 273.

[3] Hemacandra finally states in SV XI.51 that the exercise of expanding the Self is also found in the Upaniṣadic doctrine of an all-pervading Self (*ātmavibhutvavāda*). He then quotes the *Śvetāśvataropaniṣad* III.3ab ("eyes everywhere, face everywhere, arms everywhere and feet everywhere"). SB on TAS IX.41 likens the expansion of the Self and the consequent premature fruition of the longevity *karma* with a wet cloth being fully streched out and thereby drying sooner. The same idea and simile occur in YSūbh III.22: *āyurvipākaṃ karma dvividhaṃ soparkramaṃ nirupakramaṃ ca | tatra yathādravastraṃ vitānitaṃ laghīyasā kālena śuṣyet tathā sopakramam |*.

[4] SV XI.52 refers to *Praśamaratiprakaraṇa* 276-277.

The Meditative Process of the Last Two Kinds of Pure Meditation

53. *śrīmān acintyavīryaḥ śarīrayoge 'tha bādare sthitvā |*
acirād eva hi niruṇaddhi bādarau vāṅmanasayogau | |
54. *sūkṣmeṇa kāyayogena kāyayogaṃ sa bādaraṃ rundhyāt |*
tasminn aniruddhe sati śakyo roddhuṃ na sūkṣmatanuyogaḥ | |
55. *vacanamanoyogayugaṃ sūkṣmaṃ niruṇaddhi sūkṣmatanuyogāt |*
vidadhāti tato dhyānaṃ sūkṣmakriyam asūkṣmatanuyogam | |

When the illustrious [mendicant] of inconceivable power has stopped the gross activity of the body, he immediately stops the gross, verbal and mental activity. He restrains the gross activity of the body by means of the subtle bodily activity, since as long as that [gross bodily activity] has not been obstructed, it is not possible to restrain the subtle activity of the body. He restrains the subtle activity of both mind and speech by means of the subtle bodily activity. After that he performs the [third kind of pure] meditation on the subtle activity [of the body until even] the subtle activity of the body is absent.

56. *tadantaraṃ samutsannakriyam āvirbhaved ayogasya |*
asyānte kṣīyante tv aghātikarmāṇi catvāri | |

Immediately after that the suppression of [all] activity, [mental, verbal and physical], of the *ayogin* is effected [and thus even the residual, subtle activities of the body are stopped], his four non-destructive *karmas* are irreversibly destroyed. [This is the fourth kind of pure meditation].

Final Liberation

57. *laghuvarṇapañcakodgiraṇatulyakālām avāpya śaileśīm |*
kṣapayati yugapat parito vedyāyurnāmagotrāṇi | |

When one has attained [this, Mount Meru], rock-like state, one completely throws away all [*karmas* pertaining to] feelings, longevity, destiny and body type, and lineage within the same time as it takes to pronounce the five short vowels [*a, i, u, ṛ* and *ḷ*].[1]

58. *audārikataijasakārmaṇāni saṃsāramūlakaraṇāni |*
hitveha ṛjuśreṇyā samayenaikena yāti lokāntam | |

In this [14th stage of spiritual development (*guṇasthāna*)], having abandoned the physical body (*audārika*), the heat body (*taijasa*) and the karmic body (*kārmaṇa*),[2] which are the [most] fundamental causes of transmigrating existence, [the Self

[1] Cf. YŚ XI.57, 58, 61, 59/*Praśamaratiprakaraṇa* 284-286, 287-289, 290, 293-295.

[2] On the different bodies mentioned in SV XI.58 constituting the conclusive cause of saṃsāric existence (*audārika, taijasa, kārmaṇa*), see TAS/SB II.37-49; Tatia 1994:55; Glasenapp 1942:12-13.

endowed with determinate knowledge (*sākāropayogopayukta*)[1] or omniscience ([*kevala-*]*jñāna*)] reaches the apex of the universe [– the abode of the liberated beings (*siddhikṣetra*) –] in a straight line within a single instant.

59. *nordhvam upagrahavirahād adho 'pi vā naiva gauravābhāvāt |*
yogaprayogavigamād na tiryag api tasya gatir asti | |

[In this stage the Self] neither [moves] above [the universe into the empty space, outside of the inhabited universe], because of the lack of a support [or a medium of motion (*dharmāstikāya*), like a fish without water], nor does it undertake downward motion, because of the absence of heaviness, and since it is not engaged in [any physical, etc.,] activity and not connected [to any activity],[2] it does not move across either.[3]

60. *lāghavayogād dhūmavad alābuphalavac ca saṅgavirahena |*
bandhanavirahād eraṇḍavac ca siddhasya gatir ūrdhvam | |

The liberated [Self] moves upwards, since it is light like smoke, [and] since it is non-attached [to karmic matter], like a gourd-jar,[4] [and finally], because it is without a [karmic] "cover", like a castor-oil seed [erupting once it is released from its cover or pod].[5]

61. *sādikam anantam anupamam avyābādhaṃ svabhāvajaṃ saukhyam |*
prāptaḥ sakevalajñānadarśano modate muktaḥ | |

When one has achieved [that kind of] happiness, which has a beginning, but] no end, which is incomparable [to any temporal form of happiness], which is free from [physical and mental] affliction, [and] which belongs to one's own nature, [then] one rejoices [in supreme bliss] being endowed with absolute knowledge and perception.[6]

[1] On *sākāra-* and *anākāra-upayoga,* see *Bhagavatīsūtra* II.10, XVI.7, XXV.6. (*sāgarōvautta* and *aṇāgarōvautta*); SB on TAS II.8-9; Tatia 1951:70-71; Johnson 1995:100-101.

[2] On *upayoga,* see YŚ XI.12, 58 nn.; Johnson 1995:100-101.

[3] Cf. TAS/SB X.5; SB X.6; SS X.7-8.

[4] The gourd-jar is said to come up to float on the surface of the ocean by virtue of its innate mode, once it is separated from the heavy mud-paste being smeared on it on the bottom of the ocean (SV XI.60).

[5] Cf. TAS/SB X.6; SS X.7.

[6] Hemacandra dissociates himself from the Vaiśeṣika notion of liberation as the complete destruction of the nine qualities (*guṇa*) of the Self, including the intellect (*buddhyādīnāṃ navānām ātmaviśeṣaguṇānām atyantocchedo mokṣaḥ*), as well as of happiness (*sukha*), knowledge (*jñāna*) and perception (*darśana*). Instead he relates the unrefutable Jaina view of the liberated Self as possessing infinite knowledge (*jñāna*), perception (*darśana*), happiness (*sukha*) and energy (*vīrya*). See SV XI.61 (J:III.1178, ll. 1-2).

Reality according to Hemacandra

1. *śrutasindhor gurumukhato yad adhigataṃ tad iha darśitaṃ samyak |*
   anubhavasiddham idānīṃ prakāśyate tattvam idam amalam | |

I have here [in the preceding chapters] faithfully expounded that which was obtained [by me] from the ocean of scriptures [and] from the mouth of [my] teacher. In the following [and last chapter] the pure reality proved [to me] by [my own] experience will be described.[1]

The Four Different States of Mind

2. *iha vikṣiptaṃ yātāyātaṃ śliṣṭaṃ tathā sulīnaṃ ca |*
   cetaś catuḥprakāraṃ tajjñacamatkārakāri bhavet | |

The mind [which is to ascend the highest state (*uttamapadavī*)] has four [different] states which here [in the context of yogic practice are designated], scattered (*vikṣipta*), partly controlled (*yātāyāta*), collected (*śliṣṭa*), and fully immersed (*sulīna*).[2] For those who know these, [the mind] produces astonishment (*camatkāra*).[3]

3. *vikṣiptaṃ calam iṣṭaṃ yātāyātaṃ ca kim api sānandam |*
   prathamābhyāse dvayam api vikalpaviṣayagrahaṃ tat syāt | |

By scattered is meant fickle, [moving here and there as if in an unimpeded condition (*bhrāmyad iti*)], and by partly controlled [is meant] going [outside] and coming [inside], slightly endowed with happiness, [due to the mind's attachment to itself].[4] In elementary [meditational] practice, [the mind] is of [these] two kinds [and in both states] it grasps [external] objects through mental constructions.

4. *śliṣṭaṃ sthirasānandaṃ sulīnam atiniścalaṃ parānandam |*
   tanmātrakaviṣayagraham ubhayam api budhais tadāmnātam | |

[By] collected [is meant] endowed with happiness due to being firm, [and by] immersed [is meant] completely immovable [and] endowed with supreme

[1] Cf. YŚ I.4.

[2] The terms for these four different states of mind are not attested in classical Yoga texts, but the underlying idea is dealt with by Vyāsa on YSū I.1.

[3] Cf. YŚ XII.55. This word is frequently used by Tantric authors; for some of its different connotations, see Dyczkowski 1987 (index), 1992:38, 44, 159.

[4] On *abhiniveśa* as one of five *kleśas*, see YSū(bh) II.3, 9, IV.10.

happiness. In both states [the mind alone (*cittamātra*)] grasps the object, [nothing exterior]. This has been described by the wise.[1]

5. *evaṃ kramaśo 'bhyāsāveśād dhyānaṃ bhajen nirālambam |*
samarasabhāvaṃ yātaḥ paramānandaṃ tato 'nubhavet ||

Thus by gradually entering into [increasingly profound] practice – [regularly disciplining the scattered mind to become partly controlled, collected and subsequently fully immersed] – one should cultivate supportless meditation [and] having attained the state of "equal flavour" (*samarasabhāva*),[2] one experiences supreme happiness.

6. *bāhyātmānam apāsya prasattibhājāntarātmanā yogī |*
satataṃ paramātmānaṃ vicintayet tanmayatvāya ||

[Having obtained the state of "equal flavour"], the pure mendicant (*yogin*) should continuously meditate on the supreme Self (*paramātman*), having abandoned the external Self (*bāhyātman*) by means of the internal Self (*antarātman*), in order to [obtain] identity with it.[3]

The External, Internal and Supreme Self

7. *ātmadhiyā samupāttaḥ kāyādiḥ kīrtyate 'tra bahirātmā |*
kāyādeḥ samadhiṣṭhāyako bhavaty antarātmā tu ||

8. *cidrūpānandamayo niḥśeṣopādhivarjitaḥ śuddhaḥ |*
atyakṣo 'nantaguṇaḥ paramātmā kīrtitas tajjñaiḥ ||

In this connection, the Self is said to be external when it perceives the body, etc., as itself, whereas the Self which [perceives itself as] ruling over the body, etc., is [said to be] internal. The Self which is full of bliss, has consciousness as its own nature, is unconditioned, pure, beyond sensory perception and endowed with infinite qualities is called supreme by those who know it.[4]

[1] See Tuxen 1982:137-138.

[2] Cf. YŚ X.4 n.

[3] Cf. JA 1516-1522, 1548.

[4] Two of the earliest texts to introduce the doctrine of the three different states of the Self are the *Samādhiśataka* of Pūjyapāda and the *Paramātmaprakāśa* of Yogīndu, both from the 6th century A.D. According to these authors, the Self is external (*bahir*) during the first three rungs of the mendicant's path, i.e. before it has pierced the knot (*granthi*) of intense attachment and repulsion. After that it becomes internal (*antara*) and once it has attained omniscience, having completed the second kind of pure meditation and consequently reached the 13th *guṇasthāna,* it is regarded as supreme (*parama*). See Tatia 1951:270, 281-282. Within the Śvetāmbara tradition this doctrine is not found prior to YŚ and may therefore be yet another borrowing from JA (cf. YŚ VII.8 n.), which as a Digambara text probably draws on

9. *pṛthag ātmānaṃ kāyāt pṛthak ca vidyāt sadātmanaḥ kāyam |*
ubhayor bhedajñātātmaniścaye na skhaled yogī ||

It should be understood that the Self is different from the body, and that the body is forever different from the Self. The mendicant (*yogin*) who has known the distinction between the two does not commit an error in determining [the nature of] the Self.

10. *antaḥpihitajyotiḥ saṃtuṣyaty ātmano 'nyato mūḍhaḥ |*
tuṣyaty ātmany eva hi bahirnivṛttabhramo jñānī ||

A dull-witted person, whose intelligence is obstructed from within, is quite content with [things] other than the Self. A man of knowledge, however, who does not mistake [the Self] for [something] external, finds pleasure in the Self alone.

11. *puṃsām ayatnalabhyaṃ jñānavatām avyayaṃ padaṃ nūnam |*
yady ātmany ātmajñānamātram ete samīhanta ||

If learned beings exclusively seek the knowledge of the Self within themselves, the imperishable state [of the supreme Self] is certainly attained effortlessly.

12. *śrayate suvarṇabhāvaṃ siddharasasparśato yathā loham |*
ātmadhyānād ātmā paramātmatvaṃ tathāpnoti ||

Just as wrought gold turns into [purified] gold by [coming in] contact with quicksilver, the Self obtains the state of supreme Self through meditative [contact] with [the supreme] Self.[1]

13. *janmāntarasaṃskārāt svayam eva kila prakāśate tattvam |*
suptotthitasya pūrvapratyayavan nirupadeśam api ||

Just as previous experiences [are revealed] to one who is awakened from sleep, it is well known that, without any teaching, reality reveals itself [to one who is awakened from ignorance] as a result of repeated practice [of Self-knowledge] in former lives.[2]

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the *Paramātmaprakāśa* and its elaborate discussion on this subject. On the *guṇasthānas*, see Jaini 1979:141-146, 272-273.

[1] The *Prabandhacintāmaṇi* of Merutuṅga narrates how Hemacandra accompanied by the king asked his teacher, Devacandra, how to make gold. See Tawney 1901:147. On Jaina alchemy, see White 1997:114-119; Cort 1987:245.

[2] Cf. YŚ XII.21, 26. The notion of reality as self-illuminating (*svayaṃprakāśa/ svayaṃjyotiḥ*), seems to be widely spread. For references to Jaina, Buddhist and Nyāya texts, see *Pramāṇaviniścaya* I.38 (p. 86 with n. 2). Haribhadra's *Śāstravārtāsamuccaya* 87 states: *ataḥ pratyakṣasaṃsiddhaḥ sarvaprāṇabhṛtām ayam | svayaṃjyotiḥ sadaivātmā tathā vede 'pi paṭhyate ||* "Therefore the [Self] of all living beings is fully established as being directly perceptible [by the

14. *athavā guruprasādād ihaiva tattvaṃ samunmiṣati nūnam |*
gurucaraṇopāstikṛtaḥ praśamajuṣaḥ śuddhacittasya ||

On the other hand, [even if someone is deprived of Self-knowledge accumulated in previous lives], reality shines forth in this very [life], as result of the teacher's grace, for one who is pure-minded, peaceful [and] who has worshipped the feet of the teacher.

15. *tatra prathame tattvajñāne saṃvādako gurur bhavati |*
darśayitā tv aparasmin gurum eva sadā bhajet tasmāt ||

[In both cases, however, the teacher is indispensible]. In the first case the teacher [acts as] a mouthpiece in relation to the knowledge of reality, whereas in the other [case] he [serves as] a guide [with respect to it]. One should therefore always be devoted to the teacher alone.

16. *yadvat sahasrakiraṇaḥ prakāśako nicitatimiramagnasya |*
tadvad gurur atra bhaved ajñānadhvāntapatitasya ||

Just as the sun is the illuminator of that which is immersed in dense darkness, the teacher [is the illuminator] of one who has fallen into the darkness of ignorance [of reality].

17. *prāṇāyāmaprabhṛtikleśaparityāgatas tato yogī |*
upadeśaṃ prāpya guror ātmābhyāse ratiṃ kuryāt ||

Having received instruction from the teacher, the mendicant (*yogin*) should then find pleasure in the [meditational] practice on the Self by abandoning affliction resulting from [practices] such as breath control.[1]

18. *vacanamanaḥkāyānāṃ kṣobhaṃ yatnena varjayec chāntaḥ |*
rasabhāṇḍam ivātmānaṃ suniścalaṃ dhārayen nityam ||

The appeased [mendicant] should forcefully restrain the verbal, mental and bodily vibration [and] always hold the Self quite immovable like a pot of quicksilver (*rasabhāṇḍa*).

Indifference

19. *audāsīnyaparāyaṇavṛttiḥ kiñcid api cintayen naiva |*
yat saṃkalpākulitaṃ cittaṃ nāsādayet sthairyam ||

One who is intent upon indifference (*audāsīnya*)[1] should not even think at all, because a mind which is bewildered by mental constructions will not attain firmness.

Self's own perception of itself.] Thus even in the Veda it is recited that the Self is always its own light."

[1] Cf. YŚ VI.4-5.

20. *yāvat prayatnaleśo yāvat saṅkalpakalpanā kāpi |*
tāvan na layasyāpi prāptis tattvasya kā tu kathā | |

As long as there is [even] a slight effort [and] as along as there are still further conceptual constructions, so there is no possibility of absorption (*laya*),[2] let alone of [attaining the supreme] reality.

21. *yad idaṃ tad iti na vaktuṃ sākṣād guruṇāpi hanta śakyeta |*
audāsīnyaparasya prakāśate tat svayaṃ tattvam | |

Alas! Even the teacher is not able to clearly explain that [supreme] reality which is [expressed by the words]: "This is that". [Only] he who has reached the state of indifference, [to him] that reality reveals itself.

The State of No-Mind

22. *ekānte 'tipavitre ramye deśe sadā sukhāsīnaḥ |*
ācaraṇāgraśikhāgrācchithilībhūtākhilāvayavaḥ | |
23. *rūpaṃ kāntaṃ paśyann api śṛṇvann api giraṃ kalamanojñām |*
jighrann api ca sugandhīny api bhuñjāno rasān svādūn | |
24. *bhāvān spṛśann api mṛdūn avārayann api ca cetaso vṛttim |*
parikalitaudāsīnyaḥ pranaṣṭaviṣayabhramo nityam | |
25. *bahir antaś ca samantāc cintāceṣṭāparicyuto yogī |*
tanmayabhāvaṃ prāptaḥ kalayati bhṛśam unmanībhāvam | |

He who is seated in a comfortable posture in a secluded, extremely pure [and] pleasant location, who has all the limbs loosened from the tip of the toe to the top of the head, who while perceiving a beautiful form, listening to soft speech which is agreeable to the mind, smelling fragrant plants, tasting sweet flavour [or] touching soft objects, do not restrain the activity of the mind, who once and for all has stopped erroneous conceptions about an object,[3] who possesses indifference (*audāsīnya*), who has completely suppressed all mental and physical activities [and] who has obtained the state of identity with the [supreme reality], [that] mendicant (*yogin*) will quickly accomplish the state of no-mind (*unmanībhāva*).[4] [Ergo, just as there is absorption (*laya*) into the supreme reality

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[1] Cf. YŚ XII.24, 33.

[2] Cf. YŚ XII.2, 4.

[3] *pranaṣṭaviṣayabhrama=cittavṛttinirodha* (YSū I.2)?

[4] The terms *unmanībhāva* (YŚ XII.25; SV XII.21, 54), *amanaska* (YŚ XII.39-42, 45), *amanaskatā* (YŚ XII.38-39; SV XII.52) and *vimanaska* (YŚ XII.43) are not attested in any Śvetāmbara (or Digambara) treatise prior to the 12th chapter of YŚ. They may instead originate from texts like AY of Gorakṣanātha (cf. Gonda 1977:221-222) on which the later Nāth Siddha tradition hinges. For a comparison between AY and YŚ XII, see J:III.1179-1184

(*paratattva*) for he who possesses indifference (*audāsīnya*), there is also absorption into the state of no-mind].

26. *gṛhṇantu grāhyāṇi svāni svānīndriyāṇi no rundhyāt |*
na khalu pravartayed vā prakāśate tattvam acireṇa ||

Let the senses grasp their respective objects! One should neither control [them] nor, indeed, set them in motion. Before long, reality is illuminated.[1]

Control of Mind

27. *ceto 'pi yatra yatra pravartate no tatas tato vāryam |*
adhikībhavati hi vāritam avāritaṃ śāntim upayāti ||
28. *matto hastī yatnān nivāryamāṇo 'dhikībhavati yadvat |*
anivāritas tu kāmān labdhvā śāmyati manas tadvat ||

Similarly, whatever the mind is directed towards, it should not be obstructed from that, because [when] obstructed it becomes even more [attached], whereas [when] unobstructed it attains peace. Just as when an elephant in rut is enclosed, it becomes even more [attracted towards the other elephant], similarly, [when] the mind is not restrained, having seized [its] objects of desire, it becomes peaceful.

29. *yarhi yathā yatra yataḥ sthirībhavati yoginaś calaṃ cetaḥ |*
tarhi tathā tatra tataḥ kathañcid api cālayen naiva ||
30. *anayā yuktyābhyāsaṃ vidadhānasyātilolam api cetaḥ |*
aṅgulyagrasthāpitadaṇḍaiva sthairyam āśrayati ||

Whenever the fickle mind of a mendicant settles at a particular place, in a particular manner, and due to a particular reason, at that time it should by no means be allowed to divert from that particular place in that particular manner, and for that reason. Even if it is extremely fickle, through this exercise it will attain the same stability as a stick made to stand on the tip of the finger.

Control of Senses

31. *niḥsṛty ādau dṛṣṭiḥ saṃlīnā yatra kutracit sthāne |*
tatrāsādya sthairyaṃ śanaiḥ śanair vilayam āpnoti ||

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n. 1. On the concept of no-mind and the relationship between Śvetāmbara Jainism and the Nāth Siddha tradition, see Qvarnström forth. b. (with ref. to White 1997).

[1] In SV XII.26 Hemacandra quotes his VRS XIV.2 (J:III.1193, ll. 5-6): *saṃyatāni na cākṣāṇi naivocchṛṅkhalitāni ca | iti samyak pratipadā tvayendriyajayaḥ kṛtaḥ ||* "The senses should neither be fettered nor unfettered. Thus, the conquering of the senses is the correct path taken by you."

32. *sarvatrāpi prasṛtā pratyagbhūtā śanaiḥ śanair dṛṣṭiḥ |*
paratattvāmalamukure nirīkṣate hy ātmanātmānam ||

At first, wherever the sight moves, in that unspecified spot it is absorbed. Having gained steadiness in that [spot], it very gradually obtains absorption. Although [initially] extending everywhere, the sight very gradually becomes individualized [on a particular object], [and once individualized], it perceives the Self by means of the Self in the pure mirror of the supreme reality.

Self-Knowledge

33. *audāsīnyanimagnaḥ prayatnaparivarjitaḥ satatam ātmā |*
bhāvitaparamānandaḥ kvacid api na mano niyojayati ||
34. *karaṇāni nādhitiṣṭhaty upekṣitaṃ cittam ātmanā jātu |*
grāhye tato nijanije karaṇāny api na pravartante ||
35. *nātmā prerayati mano na manaḥ prerayati yarhi karaṇāni |*
ubhayabhraṣṭaṃ tarhi svayam eva vināśam āpnoti ||

The Self, which is permanently immersed in indifference (*audāsīnya*), which has completely abandoned all effort [and] which has cultivated supreme bliss, does not employ the mind anywhere. The mind, which once [for all] is overlooked by the Self, does not [in turn] control the senses [and] consequently, the senses do not engage even in their own objects. When the Self does not set the mind in motion and the mind does not set the senses in motion, at that time, separated from both sides [– the Self and the senses –] the mind undergoes annihilation by itself.

36. *naṣṭe manasi samantāt sakale vilayaṃ ca sarvato yāte |*
niṣkalam udeti tattvaṃ nirvātasthāyidīpa iva ||

When all [the activities of the mind, such as thinking (*cintā*) and rememberance (*smṛti*)],[1] have completely perished and [the mind] has dissolved entirely, [just as a fire covered by ashes and then saturated with a current of water], reality [in the form of the knowledge of the Self, free from *karma*], fully comes forth, like a lamp which is placed in a sheltered spot.

37. *aṅgamṛdutvanidānaṃ svedanamardanavivarjanenāpi |*
snigdhīkaraṇam atailaṃ prakāśamānaṃ hi tattvam idam ||

This [knowledge of] reality makes the body soft without even [the use of] sweat-baths (*svedana*) or massage (*mardana*), [and] lustrous, as if oily [though] without [the use of] oil.

[1] On the five major fluctuations of the mind (*cittavṛtti*), see YSūbh I.6-10.

38. *amanaskatayā saṃjāyamānayā nāśite manaḥśalye |*
śithilībhavati śarīraṃ chatram iva stabdhatāṃ tyaktvā | |

[Another outcome of the knowledge of reality is that] once the thorn of the mind has been destroyed through the resulting state of no-mind (*amanaskatā*), the body becomes loosened, like an umbrella, having got rid of stiffness.

39. *śalyībhūtasyāntaḥkaraṇasya kleśadāyinaḥ satatam |*
amanaskatāṃ vinānyad viśalyakaraṇauṣadhaṃ nāsti | |

He whose mind (*antaḥkaraṇa*) has become as if a thorn, constantly yielding suffering, [for him] there is no other medicine that will remove the thorns than the state of no-mind.

40. *kadalīvac cāvidyā lolendriyapattralā manaḥkandā |*
amanaskaphale dṛṣṭe naśyati sarvaprakāreṇa | |

Ignorance is like a plantain tree (*kadalī*) with the restless senses as its leaves and the mind as its root. When the result of no-mind has appeared, [ignorance] is completely destroyed, [just as when the plantain tree yields fruit, the tree is destroyed].

41. *aticañcalam atisūkṣmaṃ durlakṣaṃ vegavattayā cetaḥ |*
aśrāntam apramādād amanaskaśalākayā bhindyāt | |

The mind is extremely fickle, subtle, unwearied [and] hard to perceive, due to [its] great speed. [Still] it may be destroyed by carefully [employing] the needle of no-mind (*amanaska*), [which is a supreme instrument to conquer the mind].

42. *viśliṣṭam iva pluṣṭam ivoḍḍīnam iva pralīnam iva kāyam |*
amanaskodayasamaye yogī jānāty asatkalpam | |

When [the state of] no-mind arises, the mendicant (*yogin*) experiences as if the body is dismembered, burned, flying up, dissolved [and] unreal.

43. *samadair indriyabhujagai rahite vimanaskanavasudhākuṇḍe |*
magno 'nubhavati yogī parāmṛtāsvādam asamānam | |

[Furthermore], the mendicant who is immersed in the well of the fresh ambrosia of no-mind (*vimanaska*), which is bereft of the intoxicated snakes of the senses excited with passion, experiences the incomparable flavour of supreme nectar.

44. *recakapūrakakumbhakakaraṇābhyāsakramaṃ vināpi khalu |*
svayam eva naśyati marud vimanaske saty ayatnena | |

Even without the regular practice of [the breathing] exercises, *recaka, pūraka* and *kumbhaka,* the breath disappears of its own accord, without any effort, when the [state of] no-mind exists.

45. *ciram āhitaprayatnair api dhartuṃ yo hi śakyate naiva |*
saty amanaske tiṣṭhati sa samīras tatkṣaṇād eva | |

That breath which it is not possible to control even with continued exertion during a long time is controlled at the very moment when there is [the state of] no-mind (*amanaska*).

46. *yāte 'bhyāse sthiratām udayati vimale ca niṣkale tattve |*
mukta iva bhāti yogī samūlam unmūlitaśvāsaḥ ||

Once the practice is completed and the spotless, undivided [supreme] reality appears, the mendicant (*yogin*), whose breathing [now] has been entirely uprooted, appears as if liberated.

47. *yo jāgradavasthāyāṃ svasthaḥ supta iva tiṣṭhati layasthaḥ |*
śvāsocchvāsavihīnaḥ sa hīyate na khalu muktijuṣaḥ ||

He who is established in absorption appears as if [he were] asleep, [but is in fact] established in himself (*svastha*)[1] and [fully] awake. He has no inhalation and expiration [and] is not inferior to one who has attained liberation.

48. *jāgaraṇasvapnajuṣo jagatītalavartinaḥ sadā lokāḥ |*
tattvavido layamagnā no jāgrati śerate nāpi ||

Superficial people are always either awake or asleep, [but] those who know reality, and who are immersed in absorption, are neither awake nor asleep.

49. *bhavati khalu śūnyabhāvaḥ svapne viṣayagrahaś ca jāgaraṇe |*
etad dvitayam atītyānandamayam avasthitaṃ tattvam ||

Indeed, all things are empty whether perceived in sleep or awake. This reality is a state which is full of bliss [and] beyond duality.

50. *karmāṇy api duḥkhakṛte niṣkarmatvaṃ sukhāya viditaṃ tu |*
na tataḥ prayateta kathaṃ niṣkarmatve sulabhamokṣe ||

Activity produces sorrow, whereas it is [well] known that the state of no activity leads to happiness. Why would one therefore not seek to be in the state of no activity which is the easiest [way] of attaining liberation?[2]

51. *mokṣo 'stu māstu yadivā paramānandas tu vidyate sa khalu |*
yasmin nikhilasukhāni pratibhāsante na kiñcid iva ||

Whether there is liberation or not, one will certainly experience supreme bliss, compared to which all [other kinds of] happiness appear as if nothing at all.

[1] Cf. YSū I.3 (*tadā draṣṭuḥ svarūpe 'vasthānam*); *Chāndogyopaniṣad* VII.24.1-2; *Gauḍapādīya-kārikā* III.47 (*svastha*), III.38 (*ātmasaṃstha*).

[2] See *Ācārāṅgasūtra* I.3.1.3-4, I.4.3.1 (ref. to by Bronkhorst 1986:31).

52. *madhu na madhuraṃ naitāḥ śītās tviṣas tuhinadyuter*
amṛtam amṛtaṃ nāmaivāsyāḥ phale tu mudhā sudhā |
tad alam amunā saṃrambheṇa prasīda sakhe manaḥ
phalam avikalaṃ tvayy evaitat prasādam upeyuṣi ||

[In comparison to the experience of supreme happiness], honey is not sweet, the rays of the moon are cold, ambrosia is ambrosia only in name [and] the result of the beverage of the gods is of no purpose. Therefore, oh mind, my friend, enough of this hectic obsession! Only within you, you will obtain this unimpaired result [of supreme happines].

53. *saty etasminn aratiratidaṃ gṛhyate vastu dūrād*
apy āsanne 'py asati tu manasy āpyate naiva kiñcit |
puṃsām ity apy avagatavatām unmanībhāvahetāv
icchā bāḍham na bhavati kathaṃ sadgurūpāsanāyām ||

When the [mind] exists, it grasps an object even from a distance, [such as a tiger or a woman], which [then] gives it displeasure or pleasure. When the mind does not exist, however, even [an object] which is close [to the mind] is not at all received [as either pleasant or unpleasant]. Certainly, how can there not be desire to serve good teachers which is a cause of the attainment of the state of non-mind (*unmanībhāva*) for men who have understood [correctly] in this way?

Epilogue

54. *tāṃs tān ā parameśvarād api parān bhāvaiḥ prasādaṃ nayan*
tais tais tattadupāyamūḍha bhagavann ātman kim āyasyasi |
hantātmānam api prasādaya manāg yenāsatāṃ saṃpadaḥ
sāmrājyaṃ parame 'pi tejasi tava prājyaṃ samujjṛmbhate ||

Oh Bhagavat! Oh Self! Why do you struggle through various emotions to obtain grace from these [elevated beings] or those [inferior beings], culminating in a [supposed] supreme God, with this or that means (*upāyana*) about which you are confused? [Why don't you] simply calm yourself instead, [and] abandon [everything else]! Thus your latent wealth in the form of abundant glory and universal sovereignty [readily] become visible, [and the state of no-mind (*unmānībhāva*) is easily accessible].[1]

[1] In the commentary to this verse, Hemacandra appeals to the Self not to fall prey to mundane desires for wealth (*dhana*), knowledge (*vidyā*), kingship (*rājya*), heaven (*svarga*), etc., resorting to service (*sevā*), almsgiving (*dāna*), and worship (*pūjā*) of various beings.

55. *yā śāstrāt suguror mukhād anubhavāc cājñāyi kiñcit kvacid*
yogasyopaniṣad vivekipariṣaccetaścamatkāriṇī |
śrīcaulukyakumārapālanṛpater atyartham abhyarthanād
ācāryeṇa niveśitā pathi girāṃ śrīhemacandreṇa sā | |

That secret teaching (*upaniṣad*) of Yoga which I have [but] slightly understood from [reading the twelve canonical] scriptures, from the mouth of [my] worthy teacher and from experience, and which creates wonders in the hearts of the assembly of the wise [who are desirous of *yoga* (*yogarucīn*), has been made to tread the path of speech by the eminent disciple, Hemacandra, at the fervent request of king Kumārapāla of the illustrious Caulukya dynasty.[1]

[1] SV XII.55 states: *śrīcaulukyakṣitipatikṛtaprārthanāprerito ahaṃ tattvajñānāmṛtajalanidher yogaśāstrasya vṛttim* | *svopajñāsya vyaracayam imāṃ tāvad eṣā ca nandyā dhyāyaj jainapravacanavatī bhūrbhuvaḥsvastrayīyam* |*1*| *sa prāpi yogaśāstrāt tadvivṛteś cāpi yanmayā sukṛtam* | *tena jinabodhilābhapraṇayī bhavyo jano bhavatāt* | |*2*| | "Instigated by the request made by the lord of the earth, king Kumārapāla of the Caulukya [dynasty], I have composed this commentary on the *Yogaśāstra*, which is like an ocean of ambrosia of the knowledge of reality. May this text which contains the preaching of the Jina last as long as the earth, atmosphere and the heavens. Whatever good merit I have earned by composing this Handbook on Jainism (*Yogaśāstra*), as well as the commentary upon it, may by virtue of that good deed [any] being capable of liberation strive for the liberation of the Jina."

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ABBREVIATIONS

AY	*Amanaskayoga*
BhG	*Bhagavadgītā*
J	Jambūvijaya's edition of the *Yogaśāstra* and *Svopajñavṛtti* (Ref. to by volume and page.)
JA	*Jñānārṇava* of Śubhacandra
MS	*Manusmṛti*
SB	*Svopajñabhāṣya* of Umāsvāti
SS	*Sarvārthasiddhi* of Pūjyapāda
SV	*Svopajñavṛtti* of Hemacandra
TAS	*Tattvārthasūtra* of Umāsvāti
TC	*Triṣaṣṭiśalākāpuruṣacaritra* of Hemacandra (Tr. by H. Johnson and ref. to by volume and page.)
YŚ	*Yogaśāstra* of Hemacandra
VRS	*Vītarāgastotra* of Hemacandra
YSū	*Yogasūtra* of Patañjali
YSūbh	*Yogasūtrabhāṣya* of Vyāsa

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